Introduction

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

We have prepared using the information from "Jahwarul Quraan" of Hadhratul Ustaad Moulana Goolamullaah Khan.

We have divided the summary for those who are intending to complete the Quraan recitation in Taraweeh on 23rd / 27th / 29th nights.

Those completing on the 25th should follow this ≅ sign, those finishing on the 27th should follow this ⊥ sign and those finishing on the 29th should follow this _ sign .

We suggest the summary be recited after the Esha Salaat before the Taraweeh itself. Remember us in your duaas and any comments, advices and constructive suggestion are always most welcomed,

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KEY : ⊥ = finishing 27th night   _ = finishing 29th night
≅ = finishing 25th night

<u>*Surah 1: Surah Faatiha*</u>

THE OPENING CHAPTER

SUMMARY OF THE SURAH

Surah Faatiha, the first Surah of the Qur'aan has many names. The most common name is "Ummul Qur'aan" (The Essence of the Qur'aan). It has been given this name because it contains the essence of the detailed subject matter found in all the other Surahs. It is also commonly referred to as Surah Faatiha, meaning "The Opening Chapter". Two discussions of the Surah follow:

THE FIRST DISCUSSION: Maulana Shabbier Ahmed Uthmaani (A.R) has written that the entire Qur'aan consists of six central themes, viz. (1) Towheed (the Oneness of Allaah), (2) Risaalah [i.e. the prophethood of Rasulullaah], (3) Laws, (4) Qiyaamah, (5) the Mu'mineen, and (6) the Kuffaar. Surah Faatiha contains all these themes in a nutshell.

"Al Hamdu Lillahi Rabbil Aaalameen. Ar Rahmaanir Raheem," reflects the theme of Towheed.

"Maaliki Yowmid Deen" foretells Qiyaamah.

"Iyyaka Na'budu wa Iyyaka nas Ta'een" refers to Allaah's laws because it speaks of Allaah's worship, which includes all His laws and commands. "Siraatal Mustaqeem (The straight path)" also refers to all Allaah's commands in the Shari'ah.

"Siraatal Ladheena An'amta alayhim," includes Risaalah because among those on whom Allaah has bestowed His favours are the Ambiyaa. Allaah says in verse 69 of Surah Nisaa, "Those who obey Allaah and the Rasool ρ will be with those Ambiyaa υ, Siddeeqeen, martyrs and righteous ones on whom Allaah has

bestowed His bounties. These are indeed the best of companions." This verse also refers to the Mu'mineen.

"Ghayril Maghdoobi Alayhim wa Lad Daalleen." This verse makes reference to the Kuffaar.

THE SECOND DISCUSSION: In the book titled Mawaahibur Rahmaan (Vol.1 Pg.3), Maulana Husain (A.R) quotes the following from Imaam Rabbani (A.R), who transmits it from Ali τ. He says that the knowledge of the universe and that of the Qur'aan is found in Surah Faatiha. This is so because, with regard to themes, the Qur'aan is divided into four parts, each of which begin with the words "Al'hamdu Lillaah" ("All praises are for Allaah").

The first part begins with Surah Faatiha and ends with the Surah Maa'idah. This part mainly discusses the concept of Allaah being the Sole and Only Creator of everything. The second part begins with Surah An'aam and extends until the end of Surah Bani Israa'eel. The central theme of this part is that Allaah is the Only One Who is responsible for caring and nurturing everything after creating it.

The third part begins with Surah Kahaf and continues until the end of Surah Ahzaab. This part revolves around the discussion that Allaah has complete power to control and administer the affairs of the universe as He pleases. It emphasises that He is the Supreme Sovereign and none can be partner to Him.

The fourth part begins with Surah Saba and extends until the end of the Qur'aan. This part mainly discusses the fact that Allaah shall be the Master and Supreme Judge on the Day of Qiyaamah and no intercessor can overrule His decree.

While all these themes have been discussed in great detail in the respective parts of the Qur'aan, they are all summarised in Surah Faatiha.

“Al Hamdulillah” makes mention of the first part. It includes Allaah's name, which tells us that He is the Creator of everything. This is so because the mention of Allaah's name compels one to acknowledge this fact. Even the Mushrikeen acknowledged this fact, as Allaah says in verse 87 of Surah Zukhruf, “If you have to ask them (the Mushrikeen) who created them, they will definitely say, 'Allaah'.”

Allaah says in verse 25 of Surah Luqmaan, “If you ask them who created the heavens and the earth, they will definitely reply, 'Allaah'.”

“Rabbil Aalameen” makes mention of the second theme, while “Ar Rahmaanir Raheem” indicates the third theme because only The One who has these qualities of forgiveness and mercy can control the universe so perfectly. “Maaliki Yawmi Deen” alludes to the theme discussed in the fourth part of the Qur'aan.

Allama Ibn Katheer (A.R) has written the same thing when he says that Surah Faatiha is the essence of the Qur'aan and this essence lies in the words, “We only worship You and only seek assistance from You.”

Surah 2: Surah Baqara

THE BULL

A GIST OF THE TOPICS CONTAINED IN SURAH BAQARA

Towheed
Risaalah
Jihaad in Allaah's path
Spending in Allaah's path
Matters of administration
Matters of welfare

Surah Baqara was the first Surah revealed in Madinah. Since there was a strong presence of Jews in and around Madinah, this Surah addresses them in detail. Among them there were many

affluent and learned people. Therefore, if these people were addressed and convinced of the truth of Islam, they would be able to influence many others.

By constantly making mention of Towheed, all aspects of it are discussed and its antithesis (Shirk) is refuted from all angles. This is necessary because the Mushrikeen, Jews and Christians were involved in the following three types of Shirk:

Considering the angels, saints and idols as beings who possessed knowledge of the unseen, they called on them for assistance in their difficulties.

They used to take oaths and make sacrifices in the names of their gods and even erected altars where these would be offered. The believed that by making these offerings, their gods would be pleased with them. In this way, they thought that they would be blessed with wealth and children, and that these gods would draw blessings from Allaah.

They believed that the gods and saints that they worshipped are so beloved to Allaah that He would never reject their intercession or their pleas on behalf of those who worshipped them.

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A BRIEF SUMMARY

Surah Baqara can be divided into two sections. The first section commences at the beginning of the Surah and ends with the words "…and they are the ones who have Taqwa" (verse 177). The second section begins from this point and concludes at the end of the Surah.

The first section discusses two themes viz. Towheed and Risaalah. Towheed is discussed from the beginning of the Surah until the words "…and they will not be helped" (verse 123). The discussion of Risaalah begins with the verse "When his Rabb tried

Ibraheem…" (verse 124) and ends at the end of the first section (verse 177). Therefore, the first section is like a commentary of the Kalimah "Laa ilaaha Illallaah Muhammadur Rasulullaah."

The second section discusses matters that pertain to people's reformation, and gives advice about how people may correct their spiritual and social affairs. It also gives details concerning waging Jihaad and spending in Allaah's cause. This section commands the Muslims to fight for the preservation of the Kalimah "Laa ilaaha Illallaah Muhammadur Rasulullaah."

THE ESSENCE OF THE SURAH

Together with setting straight religious and material matters, Jihaad should be waged against the Mushrikeen to preserve the Kalimah.
What should always be borne in mind is that no person's word will be accepted when it contradicts the Shari'ah, irrespective of his status. While the Shari'ah need not conform with the beliefs and actions of any saint or Sufi, the beliefs and actions of every saint and Sufi must conform with the Shari'ah.

Surah 3: Surah Aal Imraan

THE FAMILY OF IMRAAN

NAME OF THE SURAH: This Surah has been called Surah Aal Imraan (The Family of Imraan υ) because the verse 33 of this Surah makes mention of Imraan's family.

THE LINK BETWEEN SURAH BAQARA AND SURAH AAL IMRAAN

The two Surahs are linked in the following three ways:

While Surah Faatiha detailed that only Allaah must be worshipped and asked for assistance, Surah Baqara cautioned against worshipping the bull (and similar idols). Surah Aal Imraan thereafter emphasises that even Allaah's pious servants (like Isa and his mother Maryam (R.A)) also must not be worshipped.

Surah Baqara ends with the words "…so assist us against the nation of Kaafiroon." Surah Aal Imraan explains to the Muslims exactly who is meant by "the nation of Kaafiroon." It tells the Muslims that the true Kaafiroon are those Mushrikeen who call on other gods to assist them because they believe that these gods possess the knowledge of the unseen and have the power to come to their aid. This was the practice of the Christians, who used to call for help from Isa and his mother Maryam (R.A) (both of whom were from the family of Imraan τ).
While Surah Baqara briefly discusses all the central themes of the Qur'aan, Surah Aal Imraan focuses on four of the more important ones. These are:

Towheed: Included in this discussion is a refutation of the polytheistic beliefs held by the Christians. Extra emphasis has been laid on rebutting the beliefs of the Mushrikeen.
Risaalah: This proves the truth of Rasulullaah ρ prophethood.

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Jihaad in Allaah's way.
Spending in Allaah's way.

A SUMMARY OF THE TOPICS CONTAINED IN THE SURAH

The Surah discusses four themes viz. (1) Towheed, (2) Risaalah, (3) Jihaad and (4) spending in Allaah's way. Together with these themes, it also offers replies to all the doubts that the Mushrikeen had with regard to Towheed and Risaalah. Towheed

is discussed from the beginning of the Surah until the verse "Would he instruct you to commit kufr after you had become Muslims?" (verse 80).

Thereafter, Risaalah is discussed from the verse "When Allaah took the pledge with the Ambiyaa…" (verse 81) until the words "…Whoever holds fast to Allaah has certainly been guided to the straight path" (verse 101).

The verse "O you who have Imaan! Fear Allaah as He should be feared and do not die except as Muslims …" (verse 102) begins the discussion on Jihaad which terminates with the words "They shall suffer a painful punishment" (verse 188). This part of the Surah begins with encouragement towards Jihaad and then discusses spending in Allaah's path as well.

This part of the Surah also provides a detailed reply to a question that the Kuffaar raised. The Kuffaar queried that if Rasulullaah ρ was the true messenger of Allaah and if Islaam was the true religion, why did he suffer injuries in the battle of Uhud and why did the Muslims lose the battle? A gist of this reply is that the Muslims were about to attain victory in the battle according to Allaah's promise, but they slipped up by failing to obey Rasulullaah ρ's order to guard the mountain pass. It was this that led to their temporary defeat.

The four themes are then repeated in the concluding verses of the Surah. The verse "To Allaah belongs the kingdom of the heavens and the earth and Allaah has control over all things" (verse 189) repeats the discussion on Towheed. Thereafter, the discussion on Risaalah reopens with the verse "Our Rabb, we have certainly heard the caller calling to Imaan, 'Believe in your Rabb!' so we believed" (verse 193). The words "For those who migrate, who are driven out of their homes…" (verse 195) terminate the Surah with the theme of Jihaad and spending in Allaah's way.

SURAH AAL IMRAAN IN A NUTSHELL

The final Prophet Rasulullaah ρ has arrived. He should be followed and his message of Towheed should be accepted. Worship of Isa υ and his mother Maryam τ must be stopped. People should join forces with the final Prophet and even wage Jihaad to combat the Mushrikeen so that his message can be propagated.

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Surah 4: Surah Nisaa

WOMEN

THE LINK BETWEEN SURAH NISAA AND SURAH AAL IMRAAN

These two Surahs are linked in two ways viz. (1) by way of name, and (2) by way of content.

1. By way of name: The first five Surahs of the Qur'aan are linked by way of their names in the following sentence: "O Allaah, only You do we worship and only Your assistance do we seek (as in Surah Faatiha). We neither worship, nor seek assistance from the bull (Baqara) like the Jews and the Mushrikeen did, nor from the family of Imraan υ (Aal Imraan), as the Christians did. And we fulfil the rights of women (Nisaa). Therefore, Oh Allaah, send for us a table (Maa'idah) laden with Your bounties and mercy."

2. By way of content: Surah Baqara consists of four basic themes, viz. Towheed, Risaalah, Jihaad and spending for the cause of Allaah. In addition to these, Surah Baqara also includes themes such as administrative affairs and advice for personal

reformation. Surah Baqara refutes Shirk from every angle, be it in actions or beliefs.

Surah Aal Imraan also replies to the arguments raised against Towheed and Risaalah. It also refutes polytheistic beliefs, in addition to encouraging Muslims to strive in Jihaad and to spend for Allaah's Deen.

Thereafter Surah Nisaa serves to organise the individual and collective affairs of the Muslims. The Surah also highlights salaah as means to achieving the goal of social stability. Surah Nisaa may therefore be described as a detailed commentary of one of the subjects tackled in Surah Baqara viz. affairs of social administration.

A SUMMARY OF SURAH NISAA

This Surah may be divided into two sections. While the first part discusses administrative laws related to public affairs, the second part discusses laws specifically addressed to rulers.

The first section starts at the beginning of the Surah and ends at verse 57, with the words "There they shall have purified spouses, and We shall enter them into abundant shade." This section comprises of fourteen injunctions. These concern the management and organization of internal affairs, social reforms, justice in social interaction, observing the rights owed to others and behaving cordially with one and all.

The second section commences from verse 58 ("Verily Allaah instructs you to return trusts to their rightful owners and that you judge between people with justice") and ends with verse 126, concluding with the words "Allaah surrounds (has knowledge of and is in control of) everything."

The first law propounded in this part (in verse 58) is that of fulfilling the rights of others and passing judgement with justice and equity.

The above verse instructs rulers to secure peoples' rights and to ensure that they resolve disputes with justice. At the same time, this verse also instructs people to be obedient to their leaders and that they should take their cases to people who can solve them with equity. The word “trusts” in the above verse is general and refers to all forms of responsibilities and all those decisions that are based on justice and equity.

Addressing the general public, Allaah says in the verse 59, “If you dispute regarding any matter, then refer it to Allaah and the Rasool ρ if you believe in Allaah and the Last Day.” This verse commands Muslims to seek solutions to their disputes from the Qur'aan and the Ahadeeth. This should be their first recourse and not the last option after others have failed.

Together with the above aspects, each section also concludes with a reference to the focal topic of Towheed. While the first section makes only brief mention of Towheed, the second section deals with the topic at length.

The discussion relating to the general public offers guidance that prevents usurping the rights of others and oppression. The discussion of legislation also promotes the fulfilment of peoples' rights and prevention of oppression.

The opening of the Surah warns about the consequences to be faced in the Aakhirah so that people heed the laws that are explained later and act upon them. The Surah then explains three principles whereby people can be saved from punishment in the Aakhirah. These are (1) not to oppress others, (2) not to commit Shirk and (3) to behave well towards others.

The Qur'aan always mentions the ultimate result of obedience and that of disobedience. It is for this reason that Jannah is cited as the abode of the obedient Mu'mineen, while Jahannam is the plight of those who do not believe in Allaah's commands and who consider disobedience to Allaah's commands as being legitimate.

These are the Kuffaar, who will be doomed for eternity to Jahannam.

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Surah 5: Surah Maa'idah

THE SET TABLE

THE LINK BETWEEN SURAH MAA'IDAH AND THE PRECEDING SURAHS

Surah Maa'idah is linked to the previous Surahs in the following three ways:

1. By way of name: This has already passed in summary of the previous Surah.

2. Surah Baqara contains all the subjects that have been discussed in detail throughout the entire Qur'aan. It also includes matters like administrative affairs and advice for personal reformation. Surah Baqara refuted Shirk from every angle, be it in deeds or beliefs. It elucidated all of this with proofs that are both logical as well as substantiated by authentic references.

Thereafter, Surah Aal Imraan rebuts polytheistic beliefs as well as calling to others besides Allaah for assistance. It also dispelled the doubts of the Ahlul Kitaab with regard to Towheed and Risaalah.

Surah Nisaa discusses public and administrative affairs and refutes certain beliefs and actions of the Mushrikeen.

Surah Maa'idah and the subsequent Surah An'aam discuss in much detail the error of the deeds and actions of the Mushrikeen. It also digresses deeply into the details of Shirk in “tasarruf” (This type of Shirk occurs when a person believes that a saint or

another being besides Allaah possesses the ability to cause benefit or harm by some hidden means, without any agency).

3. Allaah mentions in the last verse of Surah Nisaa, “Allaah explains to you so that you do not go astray” With the intent that man does not go astray, Allaah has warned him in detail in Surah Maa'idah that he should guard against Shirk in his beliefs and actions.

Surah Maa'idah may be divided into two sections. The first section starts at the beginning of the Surah and ends at verse 40, with the words, “Allaah has power over all things.” This section rebuts Shirk associated with belief as well as Shirk associated with action.

After the first section, Allaah says in verse 41, “O Rasool ! Let not those people depress you who race towards kufr…” This verse consoles Rasulullaah ρ by telling him not to grieve over the obstinate behaviour of the Mushrikeen, the Jews and the Munaafiqeen. This consolation ends with verse 66, where Allaah concludes with the words, “Among them (the Ahlul Kitaab) are those on the straight path (those who have accepted Islaam), while many of them carry out evil acts.”

Thereafter Allaah rebukes the scholars among the Ahlul Kitaab, who adulterated their divine scriptures and were guilty of Shirk in their actions and beliefs. They worshipped false gods and regarded the offerings made to them as permissible. In addition to this, they also taught these incorrect actions and beliefs to, thereby leading them astray as well.

Once the Muslims have understood from the various verses that the Jews and the Christians will not accept the truth because of ulterior motives, and that they will continue to propagate Shirk, Allaah commands the Muslims to shun these people. Allaah says in verse 51, “O you who have Imaan! Do not take the Jews and Christians as friends (confidantes). They (all Kuffaar) are only the friends of each other (and cannot be your friends).” Allaah

goes on to say that the person who does not shun their company will be regarded as one of them.

The actions of the Mushrikeen are then discussed from verse 87, where Allaah says, “O you who have Imaan! Do not forbid (declare as unlawful) the pure things that Allaah has permitted (made lawful) for you (by regarding something Halaal as Haraam) and do not overstep (do not exceed the limits of the Shari'ah). Surely Allaah does not like those who overstep (exceed limits).” This discussion continues until the end of the Surah. Allaah emphasises in this section that people should continue to regard those things as forbidden which Allaah has prohibited and that they should shun their conviction in those things that others have forbidden. They should only eat those animals that have been sacrificed as offerings to Allaah and not those that are sacrificed in the name of other gods.

In the final verse, Allaah says, “To Allaah belongs the kingdom of the heavens and the earth and whatever is within them. He has power over all things.” This verse summarises the entire Surah because it emphasises that everything is owned by Allaah, and not by Isa υ, as the Christians claim. Since Allaah is in control of everything, none but He can be worshipped.

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Surah 6: Surah An'aam

LIVESTOCK

THE LINK BETWEEN SURAH AN'AAM AND SURAH MAA'IDAH

The link by way of name: "Allaah will continue to bless you with a table (Maa'idah) laden with His bounties on condition that you do not make offerings of animals (An'aam) and food to others and as long as you do not subscribe to those things that others besides Allaah have forbidden."

The link by way of content: Surah An'aam is linked to Surah Maa'idah because it also refutes the beliefs and actions of the Mushrikeen in some detail. Whereas Surah Maa'idah at first refutes the actions of the Mushrikeen, Surah An'aam discusses this only after refuting Shirk in "tasarruf" (This type of Shirk occurs when a person believes that a saint or another being besides Allaah possesses the ability to cause benefit or harm by some hidden means, without any agency).

A SUMMARY OF THE SURAH

Surah An'aam discusses detailed arguments against Shirk, presenting a gist of the argument afterwards.

From the beginning of the Surah up to verse 73, sixteen of these arguments are mentioned. The arguments clearly establish that only Allaah can be relied on for assistance and that He is in control of all things. With these arguments, the Surah makes it clear that all sacrificial offerings to beings besides Allaah are Haraam, be they by way of animals, foods, grains, etc.

Surah An'aam makes mention of the strongest proofs that the Mushrikeen used to substantiate their beliefs. This is mentioned

so that it be known that even their strongest argument is weak and unintelligible

Among these arguments are various incidents of Ibraheem and another seventeen Ambiyaa. All these Ambiyaa opposed Shirk, propagated Towheed and supplicated only to Allaah, knowing that only He can be of assistance.

Besides these arguments, the Surah also discusses three additional subjects. These are:

(1) Replies to seven qualms of the Mushrikeen. While some of these qualms have been mentioned in this Surah, others appear in other Surahs.

(2) Surah An'aam teaches seven methods of presenting the message of Towheed to people, thus negating Shirk. These are mentioned from verse 14 up to verse 58. All these methods of presentation also serve as proofs against Shirk, proving that only Allaah can be summoned in times of need and that only He possesses knowledge of the unseen.

(3) Seven reasons why the Mushrikeen refuse to accept the truth. These are mentioned from verse 53 up to verse 129. Each of these begin with the word "kadhaalik" ("Thus" or "In this manner").

The Surah also mentions various aspects like disobedience to parents, murder, infanticide, usurping the wealth of orphans, cheating in weight and measure, and many other vices and sins. This discussion terminates at verse 153, with the words, "These are the things which Allaah has commanded you so that you may adopt Taqwa."

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Surah 7: Surah A'raaf

THE HIGH WALL

THE LINK BETWEEN SURAH A'RAAF AND SURAH AN'AAM

Surah A'raaf is linked to Surah An'aam in the following five ways:

1. By Name: "By abstaining from ascribing partners to Allaah with regard to your crops and your animals (An'aam), Allaah will save you not only from Jahannam, but also from the barrier between Jannah and Jahannam (a place called A'raaf)."
2. Both the Surahs present a detailed discussion that refutes Shirk in deeds and Shirk in beliefs, using various types of proofs. In addition to this, Surah A'raaf tells man that, since the belief in Towheed has been clearly established, the message should be taken to everyone without feeling any "difficulty" in one's heart (as indicated in verse 2).
3. To refute Shirk, Surah An'aam presented a detailed account of the incident of Ibraheem while only briefly alluding the other Ambiyaa. On the other hand, Surah A'raaf discusses these Ambiyaa in greater detail.
4. While Surah An'aam furnished many details about the prohibitions introduced by man, Surah A'raaf mentions one of the most important of these i.e. performing Tawaaf of the Kabah naked. The Mushrikeen considering this to be an act that will draw them closer to Allaah. The Surah describes this to be Haraam and a grave sin.
5. Surah An'aam proves the abomination of the various types of Shirk beyond doubt. Surah A'raaf further instructs that the belief in Towheed should be propagated in earnestness and that one should brave the ensuing opposition with perseverance.

A SUMMARY OF THE SURAH

This Surah makes the following three assertions:

1. Towheed should be propagated in earnestness and the resultant difficulties should be borne with patience and should not be allowed to disillusion one.

2. The laws revealed by Allaah must be obeyed and people should not formulate their own laws as a result of Shaytaan's manipulation. This is declared from verse 3, where Allaah says, "Follow what has been revealed to you from your Rabb and do not leave Him aside to follow other friends."

3. The third assertion made in this Surah is that only Allaah can be one's Helper and only He has complete control over all matters. He has not granted any other being control over any of these matters. This assertion begins with verse 54.

In verses 57 and 58, Allaah gives examples of the Mu'min and the Kaafir. Allaah says that the heart of the Mu'min is like fertile soil that flourishes and comes alive when the rains of Allaah's verses are showered on it. On the other hand, the heart of the Kaafir is like a barren and dry land that does not benefit from the rain. Instead of being guided and inspired by Allaah's verses, the diseases of enmity and kufr only increase in the Kaafir's heart.

These three assertions are then discussed further in the incidents of six Ambiyaa. The episode of Nooh υ begins with verse 59, where Allaah says, "Undoubtedly We sent Nooh υ to his nation…" It terminates with verse 64, concluding with the words, "Without doubt they were a blind nation."

The second incident is that of Hood υ, which begins with verse 65 and ends with the words, "…and We cut off the roots of those who rejected Our Aayaat and who did not have Imaan." (verse 72)

The narrative of Saalih υ commences immediately thereafter (verse 73) and continues until the end of verse 79.

Allaah then discusses the episode of Loot υ. This narrative begins with the words, “We sent Loot υ (as a messenger and) he told his people” (verse 80). The story terminates with the words, “We showered on them a (frightful) rain (a shower of stones). See what was the plight (end) of the sinners” (verse 84). This incident relates mainly to the second assertion viz. that man should practise the injunctions commanded by Allaah. Men must regard what Allaah ordained as Haraam to be Haraam, and what He ordained as Halaal to be Halaal and should never fabricate their own injunctions. The people of Loot were so immersed in sin that the evil of sin and the forbidden nature of Haraam deeds left their hearts. They therefore did not treat as Haraam those deeds that Allaah had ordained to be Haraam.

The fifth narrative concerns Shu'ayb υ. The story commences with verse 85, where Allaah says, “To Madyan We sent their brother Shu'ayb…” Like the others, this incident is also discussed in some detail and it ends at verse 93, with the words, “Why should I (now) grieve over a nation of Kaafiroon?”

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The sixth story is that of Moosa υ. The narrative begins with the words, “Then after them (after the Ambiyaa mentioned earlier) We sent Moosa υ with Our Aayaat to Fir'oun and his chieftains (ministers)…” (verse 103). This lengthy account ends with the words, “…so We sent to them a punishment (a plague) from the skies because of their wrongdoing.” (verse 162)

The incident of Moosa υ depicts the first assertion because he withstood numerous trials and adversities as he propagated the message of Towheed. The incident consists of eight consecutive episodes, each of them portrays a difficult part of his life.

8⊥ 8≅

Surah 8: Surah Anfaal

THE SPOILS OF WAR

THE LINK BETWEEN SURAH ANFAAL AND THE PRECEDING SURAHS

Surah Anfaal is linked to the preceding Surahs in the following two ways:

1. By Name: "The Kuffaar and Mushrikeen will fight you when you propagate the message of Towheed. When you conquer them in these battles, you will receive booty (Anfaal). This booty should then be distributed according to Allaah's injunctions and not according to your own whims."

2. By Content: Surahs Maa'idah, An'aam and A'raaf all refuted Shirk with detailed proofs. Surah A'raaf warns that one will be faced with numerous trials and difficulties when propagating the message of Towheed, which is the opposite of all forms of Shirk. It warns that the Kuffaar and the Mushrikeen will leave no stone unturned to oppose this message of Towheed from reaching the masses.

Thereafter, Surah Anfaal, and the subsequent Surah Taubah, commands the Mu'mineen saying, "Fight them until no corruption (kufr) exists and all religion (worship) is for Allaah" (verse 39). The Surah thus commands that Jihaad be waged against the Kuffaar so that Islaam reigns supreme and so that the Kuffaar are weakened in their effort against the Muslims.

A SUMMARY OF THE SURAH

Surah Anfaal may be divided into two parts. The first part commences from the beginning, and terminates at the end of verse 40, where Allaah says, "What a terrific Friend and what a terrific Helper!" The second part commences from verse 41

thereafter and continues until the end of the Surah. Both parts of the Surah discuss the distribution of booty, as well as providing details about Jihaad.

THE FIRST PART

A brief heading to this part is mentioned in verse 1, when Allaah says, "The spoils of war are for Allaah and His messenger." This part of the verse instructs that the booty and the method of distribution are both the rights of Allaah and should be seen to as detailed by Allaah's Rasool ρ. The Surah then proceeds to furnish seven reasons for the above decree. The gist of these reasons is that the Muslims would not have attained victory without Allaah's assistance. Therefore, the booty they received was purely by Allaah's grace and should naturally be distributed according to His command.

In addition to these reasons, this part also mentions five laws concerning Jihaad. Together with these injunctions of Jihaad, the first part of this Surah contains many reproaches, warnings, glad tidings and replies to objections.

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THE SECOND PART

This part commences from verse 41 and terminates at the end of the Surah. This part also includes the two topics discussed in the first part viz. booty and Jihaad. While the first part included seven reasons for distributing the booty according to Allaah's decree, and five laws of Jihaad, the second part includes the same content but in the opposite order viz. five reasons and seven laws.

Among the verses detailing the laws of Jihaad is verse 61 in which Allaah says, "If they (your enemy) are inclined towards making peace, then you should also incline yourselves to it (by

concluding a peace treaty with them) and trust in Allaah". In such circumstances, Muslims should also enter into a pact because their objective is to propagate Allaah's Deen and not to spill blood.

After discussing the above, the Surah goes on to encourage the Muslims towards Jihaad and Hijrah from verse 72, where Allaah says, "Without doubt those who had Imaan, who made Hijrah (migrated for Allaah's pleasure) and who strove in Allaah's way with their wealth and their lives…" These verses convey glad tidings to those who engage in Jihaad and who make Hijrah.

Surah 9: Surah Taubah

REPENTANCE

THE LINK BETWEEN SURAH TAUBAH AND SURAH ANFAAL

By way of name: The following link is understood by way of name: "Announce Jihaad against the Kuffaar, after which the spoils of war (Anfaal) should be distributed according to Allaah's injunctions. However, if the Kuffaar repent (make Tauba) and accept Islam, they will be regarded as your brethren and cannot be fought." This is mentioned in verse 11, where Allaah says, "So if they repent (from kufr by accepting Islaam), establish salaah and pay Zakaah (follow the Shari'ah), they are your brothers in Deen."

By way of content: Surah Anfaal briefly discusses some laws of Jihaad and also provides the details of distributing the spoils of war, emphasising that this should be done in accordance with Allaah's injunctions. The Surah also specifies the recipients of this wealth. Surah Taubah repeats the announcement to wage Jihaad and also explains to the Muslims exactly who they should fight.

Surah Taubah commands Muslims to fight those people who make offerings to false gods, people who forbid things that Allaah has permitted, people who do not regard Allaah's prohibitions as prohibitions, and people who believe that the Ambiyaa and other saints possess knowledge of the unseen and can assist them in difficulties.

Since the objective of Surah Taubah is to announce the command of Jihaad, the Surah contains extensive details pertaining to the laws of Jihaad.

A SUMMARY OF THE SURAH

Surah Taubah may also be divided into two parts. The first part commences at the beginning of the Surah and ends with the words, "Their evil actions have been beautified for them (so that they think that they are doing good). Allaah does not guide people who do not have Imaan (as long as they have no desire for Imaan)." (verse 37)

The second part begins with verse 38, where Allaah says, "O you who have Imaan! Why is it that when you are told, "Go forth in Allaah's path," you drop heavily to the ground (seeming reluctant to participate)? Do you prefer the life of this world to the (great rewards in store in the) Aakhirah (for those who fight in Jihaad)? The pleasure of this worldly life is but little (insignificant) compared to the (comfort and pleasures of the) Aakhirah." This part terminates with the words "…so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?" (verse 122)

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The various aspects of the Surah are then repeated from verse 123 until the end of the Surah.

The first part of the Surah makes mention of:

1.) The exemption from any obligation towards all those Mushrikeen who fail to uphold their treaties.
2.) The declaration of Jihaad against all Mushrikeen.
3.) Replies to four doubts raised concerning fighting the Mushrikeen. These are mentioned because they present an obstacle to Jihaad.
4.) The reasons for fighting the Mushrikeen.

The second part of the Surah reproaches the Munaafiqeen and encourages the Mu'mineen to fight in Jihaad. Together with encouragement to fight the Mushrikeen, the second part also commands the Mu'mineen not to pray for those people who have died as Kuffaar, even though they may be relatives. This is contained in verse 113, where Allaah says, "It is not (permissible) for the Nabi ρ, nor (is it permissible for) the Mu'mineen to (ever) seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them (when these Mushrikeen died without Imaan) that they (the Mushrikeen) are to be residents of the Blaze (Jahannam)."

This part of the Surah speaks extensively of the Tabook expedition. Concerning this battle, the Surah mentions three groups of the Sahabah and four groups of Munaafiqeen. The three groups of Sahabah are:

1. Those Muhaajireen and Ansaar who participated in the expedition to Tabook.

2. The five sincere Sahabah τ who failed to participate in Jihaad. They tied themselves to pillars and sincerely repented. Allaah accepted their repentance and forgave them.

3. The three sincere Sahabah τ who, on account of complacency, failed to join the Tabook expedition. They did not make any excuses, but admitted the truth to Rasulullaah ρ. As a lesson, they were boycotted for fifty days, after which they were pardoned.

The Surah classifies the Munaafiqeen into the following four categories:

1.) Those Munaafiqeen who did not participate in the Jihaad expeditions. They would present various types of false excuses to Rasulullaah ρ.
2.) Those Munaafiqeen who did not participated in Jihaad and also plotted against the Muslims. They built the "Masjid of harm" with the sole intention of harming Islaam and the Muslims. They are referred to in verses 107 to 110.
3.) Those Munaafiqeen who only participated in Jihaad to cause harm and discord between the Muslims. They are mentioned in verses 65 and 66.
4.) Those Munaafiqeen who plotted to assassinate Rasulullaah ρ after his return from Tabook. Allaah warned Rasulullaah ρ about their devious scheme by divine revelation.

Surah 10: Surah Yunus

YUNUS

THE LINK BETWEEN SURAH YUNUS AND SURAH TAUBAH

Like all the previous Surahs, Surah Yunus and Surah Taubah are also linked in the following two ways:

By Name: Verse 5 of Surah Taubah mentions, "If they repent (from kufr by accepting Islaam), establish salaah, and pay Zakaah, then leave their path free (do not harm them)." Verse 98 of Surah Yunus says, "There has been no nation who accepted Imaan (just before Allaah's punishment struck them), then their Imaan profited them (because they were saved from Allaah's punishment), except the nation of Yunus υ. When they accepted

Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while (for as long as they lived afterwards)."

By Content: This link may be discussed in the following two manners:

A. The Qur'aan refutes Shirk by emphasising two facts viz. (1) There is no Helper, nor Controller besides Allaah and (2) No intercessor can overpower Allaah's decree. While the previous Surahs proved the first fact using extensive proofs and details, Surah Yunus proves the second. The Surah impresses upon man that none can veto Allaah's decree, nor convince Him of anything.

B. Surah Baqara makes special mention of the following themes:

(1) Towheed. (2) Risaalah.
(3) Jihaad. (4) Spending in Allaah's way.
(5) Matters pertaining to administration and reformation.

Surah Aal Imraan tackles a part of Towheed (refutation of Shirk in beliefs) and also discusses Risaalah, Jihaad and spending in charity.

Surah Nisaa provides the details about administration and reformation, including laws pertaining to the general public, as well as legislation to be implemented by Muslim leaders.

Surah Maa'idah and Surah Anfaal elucidate the two facets of Towheed viz. the refutation of Shirk in beliefs and Shirk in actions. While Surah Maa'idah concentrates on explaining the falsehood of Shirk, Surah Anfaal places greater emphasis on logical proofs.

Surah A'raaf then continues to deliberate on various proofs to refute the two types of Shirk, using the detailed stories of several Ambiyaa.

Surah Anfaal and Surah Tauba then discuss Jihaad in great detail. Up to these Surahs, all the themes introduced in Surah Baqara are discussed. The only exception is the second facet of Towheed, viz. the fact that no intercessor can overpower Allaah's decree. Surah Yunus establishes this fact and proves with numerous logical proofs that Allaah is the King of kings and The Supreme Controller and Master of all affairs.

The Surah proves that no exalted angel, no apostle and no saint can alter Allaah's decisions. This theme is discussed throughout this Surah and continues until Surah Kahaf.

A SUMMARY OF THE SURAH

The central theme of this Surah (viz. the fact that no intercessor can overpower Allaah's decree) is stated in the following three verses of the Surah:

1. It is stated briefly in verse 3, where Allaah says, "There shall be intercessors only after His permission." No being, irrespective of his/her rank can intercede without Allaah's permission.
2. It is stated in passing in verse 18, which reads, "…they say, 'These are our intercessors with Allaah."
3. It is discussed in some detail in verses 104 to 107, where Allaah commands Rasulullaah ρ saying, "Say, 'O people! If you are in doubt about my Deen, then (I would like to make it clear that) I do not worship what (idols and gods) you worship besides Allaah'… (until the words) …and He is the Most Forgiving, the Most Merciful."

This Surah contains eleven proofs to substantiate the above fact. Between these proofs, the gists of certain proofs are mentioned in three places, amidst a host of reproaches, warnings, glad tidings and objections. The central theme of this Surah is the fact that no intercessor can overpower Allaah's decree.

Surah 11: Surah Hood

HOOD

THE LINK BETWEEN SURAH HOOD AND SURAH YUNUS

By Name: "When you explain the message of Towheed as it was proven in Surah Yunus, you will become a target of abuse, just like Hood was abused when he preached the same message."

By Content: This link may be understood by the following three discussions:

1. Allaah says at the end of Surah Yunus, "Follow what has been revealed to you…" Surah Hood begins by explaining exactly what has to be followed i.e. the "Book, the verses of which have been consolidated (excellently structured, comprehensive and eloquent) and then explained (to make its meaning clear to man. It comes) from The Wise, The Informed."

2. While Surah Yunus establishes that no intercessor can overcome Allaah's decision, Surah Hood goes on to explain that only Allaah should be summoned when in any difficulty or need.

3. Whereas Surah Yunus mentioned logical proofs for Towheed, Surah Hood mentions proofs that are quoted from authentic sources as well. Therefore, once this Surah has proven Towheed by logic and quotations, it may be said that the concept has been thoroughly established. It is only obstinacy that now prevents the Mushrikeen from accepting it.

A SUMMARY OF THE SURAH

The opening verses of the Surah (until verse 24) contain the following four important messages:

1. Summon Allaah only.
2. Only Allaah has knowledge of the unseen.
3. There must be no negligence in propagating the revelation.
4. The manifesto is clear, but the rejecters will not accept it because of their obstinacy.

Scattered between these four pertinent messages, The beginning of the Surah contains numerous warnings, objections and glad tidings

Thereafter, Allaah mentions seven narratives that confirm the first three messages, followed by a verse, which confirms the fourth message.

In the first narrative, Nooh declared the first message by telling his people, "I am one who clearly warns you that you should worship only Allaah." (verses 25, 26)

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In the second incident, Hood υ also confirmed the first message, when he told his nation, "O my people! Worship (Only) Allaah. There is no Ilaah besides Him." The same message was given by Saalih to his people in the third incident.

The fourth incident concerning Ibraheem υ the second message because it makes it clear that no person (not even the angels or the Ambiyaa) have knowledge of the unseen. Neither did Ibraheem υ know who the angels were, nor did the angels know that he left to prepare a meal for them. Ibraheem υ's wife, Sara also had no knowledge of the fact that she was cooking for angels who do not eat.

The fifth story about Loot υ also proves that the Ambiyaa do not have knowledge of the unseen because Loot did not recognise who the angels were, thus causing grief to himself. Allaah says about this in verse 77, "When Our messenger angels came to Loot υ, he became distressed because of their presence and his heart tightened. He said, 'This is a day of misfortune.'"

The sixth incident concerning Shu'ayb υ also concerns the first message, as seen by his statement to his people, when he said, "O my people! Worship (Only) Allaah. There is no Ilaah for you besides Him." (verse 84)

The seventh and final narrative concerns Moosa υ. The incident demonstrates the third message because it depicts how Moosa υ endured various trials and difficulties while propagating his message and never wavered from his responsibility.

Confirming the fourth message thereafter, Allaah declares, "So do not be in doubt about what (idols and false gods) these people worship (worshipping their gods will certainly earn them Allaah's punishment). They merely worship as their forefathers worshipped before." (verse 109)

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Surah 12: Surah Yusuf

YUSUF THE LINK BETWEEN SURAH YUSUF AND SURAH HOOD

By Name: "The message of Towheed established in Surah Hood (that only Allaah should be worshipped) is so important that Yusuf never forgot it even while in jail. When the two prisoners asked him for the interpretation of their dreams, he first impressed upon their minds that they should worship only Allaah because they have no proof to worship another."

By Content: Surah Hood establishes as its second message that only Allaah is the Knower of the unseen and that He is the Supreme Master and Controller of the universe. Surah Yusuf now provides a detailed incident that proves this point.

Although the primary theme of Surah Hood was to establish the first message (that only Allaah be worshipped), the second message is really a proof for this. Since every assertion is accorded credibility on the strength of its proof, this proof is extensively explained in Surah Yusuf. When it is conclusively established that only Allaah has knowledge of the unseen and that only He is the Master and Controller of everything, it follows that only He should be worshipped.

While Surah Hood established that no pious person has knowledge of the unseen, nor could he have control over affairs, Surah Yusuf cites the episode of Ya'qoob υ. He was a prophet, his father was a prophet, his grandfather was a prophet and his son was also a prophet. Despite being so fortunate, he still had no knowledge of the unseen, nor did he have any control over matters. Neither did he know what had become of his son, nor could he change the course of events that so grieved him.

A GIST OF THE SURAH

Surah Yusuf makes the following four assertions:

1. Only Allaah has knowledge of the unseen and He has not conferred this privilege to any other.
2. Only Allaah is the Supreme Master and Controller of everything and He has not granted others the capability to do anything more than what visible means permit.
3. Rasulullaah ρ is Allaah's true messenger, on whom revelation descends.
4. Difficulties will also afflict Rasulullaah ρ, just as it afflicted the Ambiyaa before him, but these will soon give way to success and victory.

Surah 13: Surah Ra'ad

RA'AD

THE LINK BETWEEN SURAH RA'D AND SURAH YUSUF

By Name: The concept of Towheed is so important that Yusuf υ even preached it to his two fellow inmates in prison before interpreting their dreams. At the same time, the angel Ra'd and all the other angels tremble in awe for Allaah and glorify His praises at all times. They always attest to His Purity from partners, thereby adhering to Towheed and abstaining from Shirk.

A SUMMARY OF THE SURAH

This Surah proves that only Allaah has knowledge of the unseen and that only He can be summoned when in need. It also proves that no other being besides Allaah is omnipresent and that no

other wields supremacy over the creation besides Allaah. The Surah proves these facts using eleven proofs.

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Surah 14: Surah Ibraheem

IBRAHEEM

THE LINK BETWEEN SURAH IBRAHEEM AND THE PREVIOUS SURAHS

The Link By Name: It has already been mentioned that Yusuf even preached Towheed in prison and the angels, including the angel Ra'd constantly hymn Allaah's purity from all partners. Now mention will be made of Allaah's friend, Ibraheem υ, who was prepared to sacrifice his family upon Allaah's command. He left them on a waterless, barren desert having complete trust that Allaah has knowledge of everything and that He shall assist them.

He then made a lengthy du'aa to Allaah saying, "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols"… (until the words) …"All praise be to Allaah, Who has gifted (blessed) me with (my sons) Isma'eel and Is'haaq despite (my) old age. Undoubtedly, my Rabb hears all prayers." (verses 35 to 39)

The Link By Content: While the previous Surahs proved the belief in Towheed beyond doubt, Surah Ra'd added further proofs so that no doubts remain concerning the issue. However, many rejecters still remain adamant because of their obstinacy. Surah Ibraheem mentions certain incidents of this world and of the Aakhirah (pertaining to the consequences and favours related to people's actions) because some people are impressed and convinced by hearing good news, while others are influenced by hearing warnings.

A SUMMARY OF THE SURAH

Allaah introduces the Surah by saying, "This is a Book that We revealed to you (O Muhammad ρ) to remove people from a multitude of darkness (kufr, Shirk, sin), taking them towards light…" i.e. the light of Imaan and Towheed. This is achieved by elucidating the proofs and arguments presented by the Qur'aan. Thereafter, the Surah presents three logical proofs of Towheed.

The objective of Surah Ibraheem is to guide people to the straight path by means of the narratives of the Ambiyaa and by reminding people of the days when Allaah punished certain disobedient nations. Allaah alludes towards the central theme of the Surah in the concluding verse when He says, "This (Qur'aan) is a message for people so that they are warned by it and so that they may know (by the proofs and examples it contains) that He (Allaah) is but One Ilaah, and so that the intelligent ones take heed (listen, learn and prepare for the Aakhirah)."

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Surah 15: Surah Hijr

HIJR

THE LINK BETWEEN SURAH HIJR AND SURAH IBRAHEEM

By Name: The message delivered in Surah Ibraheem by means of various proofs and incidents of previous nations must be accepted. If one does not accept these, one will be punished and

regret just like how the people of Hijr were punished and regretted when they refused to accept the same message.
By Content: While Surah Ibraheem warned people about the consequences of rejecting Towheed, Surah Hijr describes what happened to the previous nations when they rejected the message of Towheed that their Ambiyaa brought to them.

A SUMMARY OF THE SURAH

The Surah contains two logical proofs for Towheed (one brief and the other detailed). To warn people about the worldly consequences of disobedience, five examples are cited (three concerning previous nations and two concerning the Mushrikeen of Makkah). The Surah also consoles Rasulullaah on five occasions.

The Surah is introduced with the words, "These are the verses of the Book and the clear Qur'aan." This verse encourages people to study the Surah further. Allaah then proceeds to mention the objective of the Surah when He says, "Many a time the Kuffaar will wish that they were Muslims" (verse 2). Allaah warns people not to behave like the disobedient nations of the past because they will then regret just like the previous nations who regretted their kufr and wished that they were also Muslims.

"There was an appointed term (fixed) for (the destruction of) every town that We destroyed" (verse 4). Allaah granted respite to all those who rejected Towheed. Eventually, when they exceeded all bounds, the time came for them to be punished. Allaah says, "No nation can hasten their term (bring the date of their destruction forward), nor can they delay it." (verse 5)

Allaah then replies to the objection raised by the Mushrikeen who said that Rasulullaah ρ was insane and asked for an angel to descend from the heavens to confirm his prophethood. Allaah says, "We send the angels only with the decision (the command to punish), and then (when they arrive with Allaah's punishment) they (the Kuffaar) will not be granted respite" (verse 8). Allaah

tells people that the angels do not descend upon the request of any person, but they follow Allaah's commands in this regard.

Allaah then says in verse 9, “Without doubt We have revealed the Reminder (the Qur'aan)…” In a like manner, Allaah also revealed the previous scriptures. Allaah wishes to warn people that if they reject the Qur'aan, they will suffer the same fate as the previous nations who rejected their scriptures. With regard to the Qur'aan Allaah says, “…and We shall certainly be its protectors.”

Thereafter, Allaah warns those who mock and threaten the Ambiyaa υ beginning with verse 10, where He says, “Undoubtedly we have sent messengers before you to the previous groups.”

Further on, Allaah reproaches the Kuffaar when He says, “If We open to them a door of the sky and they (repeatedly) climb it during the (entire) day (in perfect light), they will (reject this miracle and) say, 'Our eyes have merely been mesmerised. Indeed we are a bewitched people'” (verses 14 and 15). Allaah tells them that they should not ask for angels to descend because their obstinacy is such that they will not believe in something even more extraordinary.

Allaah also speaks about the destruction of three nations:

1. The nation of Loot υ, which begins from verse 57, where Allaah says, “Ibraheem υ said (to the angels), “What business do you have, O messengers?”

2. The nation of Shu'ayb υ, beginning with the words, “Without doubt, the people of Aykah were oppressors…” (verse 78)

3. The nation of Saalih υ, which is recounted from verse 80, where Allaah says, “The people of Hijr rejected the Ambiyaa.”

Surah 16: Surah Nahl

THE BEE

THE LINK BETWEEN SURAH NAHL AND SURAH HIJR

By Name: Man should derive a lesson from the frightening punishment that afflicted the people of Hijr (Thamud) in this very world on account of their obstinacy and rejection of the truth. If one cannot learn a lesson from this, one should then contemplate over the condition of the bee.

This little insect sucks nectar from various flowers and fruit and produces honey that is unmatched by any other creature. After gathering the nectar from far distant places, it never loses the way to its comb. Allaah's great power can be seen in this little creature, thereby teaching people the lesson of Towheed.

By Content: After Surah Ibraheem explains the proofs and certain incidents concerning Towheed, Surah Hijr warns that this message must be accepted before one is confronted by punishment and forced to regret. Surah Nahl then tells man that if he still refuses to accept and calls for Allaah's punishment by adamantly committing kufr, he should not be hasty because it will certainly arrive (verse 1).

A SUMMARY OF THE SURAH

Allaah begins the Surah by sounding a warning to the Kuffaar, when He tells them that His punishment shall shortly afflict them. Allaah says, "Allaah's command (Allaah's punishment is so close to the Kuffaar that it may be said that it) has arrived, so do not try to hurry it (by constantly asking when it will come)." Immediately after the revelation of this verse, the Makkans were afflicted with a severe drought. This punishment is referred to in verse 112, where Allaah says, "Allaah gives the example of a town that was peaceful and tranquil…"

The first part of the Surah begins with the verse "Allaah's command has arrived, so do not seek to hasten it." This informs the Kuffaar that the punishment that they sought was now in their midst. The Surah presents more than ten proofs to refute Shirk. Towheed is also mentioned clearly in the following three places of this Surah:

1. "By His command He (Allaah) sends the angels with revelation to those bondsmen of His whom He desires (to the Ambiyaa , telling them), 'Warn (the people) that (they should not worship others because) there is no Ilaah (none who deserves worship) but Myself, so fear Me.'" (verse 2)

2. "Your Ilaah is but One Ilaah." (verse 22)

"Allaah says, 'Do not take (worship) two deities. He is but One Ilaah, so fear Me only.'" (verse 51)

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Surah 17: Surah Bani Israa'eel

BANI ISRAA'EEL

THE LINK BETWEEN SURAH BANI ISRAA'EEL AND SURAH NAHL

By Name: The fact that Allaah is the Controller and Helper can be realised from how the bee (Nahl) makes honey by Allaah's inspiration. Non-acceptance of this will attract the same plight and punishment suffered by the Bani Israa'eel when they were arrogant and caused anarchy on earth.

By Content: Surah Nahl mentions how the Mushrikeen requested for Allaah's punishment. When the Mushrikeen of Makkah dared

Rasulullaah ρ to afflict a punishment upon them, Allaah responded by afflicting them with a severe drought. This is mentioned in verse 112, where Allaah says, "Allaah gives the example of a town that was peaceful and tranquil…"

However, this punishment was not intended to annihilate them. Allaah later removed the drought, giving them the opportunity to appreciate His favour on them and to repent. However, instead of deriving a lesson from the punishment, they continued with their arrogant ways and requested a miracle to prove Rasulullaah ρ's veracity.
With regard to this Allaah says, "The Kuffaar say, 'Why is some Aayah (a miracle of our choice) not sent to him (Rasulullaah ρ) from his Rabb?'" [Surah Ra'd verse 7]

Surah Bani Israa'eel now discusses the manifestation of one of the greatest miracles viz. the Mi'raaj. The message is clear: Any nation that refuses to believe in a miracle when they ask for one is always destroyed, just as the Thamud were destroyed after refusing to believe in the miraculous camel.

A SUMMARY OF THE SURAH

This Surah discusses the Mi'raaj, which serves as a proof of Towheed. The verses of the Surah explain that miracles are meant to warn people that they will be destroyed if they reject them.

The central theme of the Surah, for which the miracle of Mi'raaj took place (Towheed), is discussed in detail in the concluding verses of the Surah, where Allaah says, "Say, 'Call Allaah or call Ar Rahmaan. By whichever name (from his 99 names) you call to Him, (it makes no difference because) to Him belongs the most beautiful names'." He may be called by any name, as long as none other is summoned.

Allaah then teaches people how to pray to Him. He says, "Do not recite (the Qur'aan) loudly in your salaah (not to disturb others

and not to cause the Mushrikeen to mock you), nor softly (so that your followers may hear and learn), but seek a path in between these (two extremes).”

The reason for calling to Allaah only is then given when Allaah says, “Say, 'All praise is for Allaah, Who has not taken a child (has neither sons nor daughters), has no partner in kingdom and is not so weak that He requires an assistant. Declare His greatness in abundance.” Only Allaah can be worshipped and relied on for help because only He has the above attributes.

This Surah contains ten verses pertaining to Towheed and five that concern miracles.

Surah 18: Surah Kahaf

THE CAVE

The Surah is called Surah Kahaf because it contains the detailed incident of the people of the Kahaf (cave).

THE LINK BETWEEN SURAH KAHAF AND THE PRECEDING SURAHS

It has been mentioned in the discussion of Surah Faatiha that in terms of subject matter, the entire Qur'aan can be divided into four parts, each one beginning with the words “Al'hamdu Lillaah” (“All praises are for Allaah”).

The first part begins with Surah Faatiha (Surah 1) and terminates at the end of Surah Maa'idah (Surah 5). This part primarily discusses the fact that Allaah is the Creator of everything. The second part commences with Surah An'aam (Surah 6) and ends with the conclusion of Surah Bani Israa'eel (Surah 17). The focal issue discussed in this part is that fact that, after creating creation, Allaah sustains, nurtures and tends

to the needs of all His creation, gradually perfecting their characteristics and development. None other is capable of this feat.

Surah Kahaf begins the third part of the Qur'aan. This part focuses on the authoritative power of Allaah, emphasising that He is the Master and Controller of everything. Everything happens by His decree and He has not vested this power to any other being. Everything proceeds from Him and all will return to Him.

A SUMMARY OF THE SURAH

To ascertain whether Rasulullaah ρ was a true Nabi, the Kuffaar posed three questions to him. The three questions were:

1. What happened to the youngsters that went missing in times bygone (referring to the people of the cave)? This question is answered from verse 9 to verse 26 of Surah Kahaf.
2. Tell us about the person in bygone times who travelled to the east and the west (referring to Dhul Qarnayn)? This question is answered from verse 83 to verse 98 of Surah Kahaf.
3. What is the reality of the soul? This question is answered in verse 85 of Surah Bani Israa'eel.

The detailed story of Moosa υ and Khidr υ is also mentioned in this Surah, highlighting the fact that only Allaah has knowledge of the unseen and that only He is in control of affairs in the universe. The story is mentioned from verse 60 to verse 82 of the Surah.

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Surah 19: Surah Maryam

MARYAM

THE LINK BETWEEN SURAH MARYAM AND SURAH KAHAF

While Surah Kahaf replies to four doubts of the Mushrikeen and Surah Maryam replies to the rest of these doubts. It may be said that Surah Maryam is a conclusion to Surah Kahaf.

A SUMMARY OF THE SURAH

Surah Maryam refutes several incorrect beliefs of the Kuffaar. Among these are the following:

1. Some Jews believed that Zakariyya υ had control over the affairs of the universe because he managed to father a son in extreme old age. This belief is refuted in the opening verses of the Surah in which Allaah explains that it was Allaah Who granted Zakariyya υ his son after he made du'aa to Allaah to grant him a son.

2. Some Christians believed that Maryam (R.A) was superhuman because she used to receive fruit that was not in season. They also believed the same about Isa υ because of the miraculous feats that he performed such as raising the dead, curing lepers and blind people and creating living birds from sand. Because of this, these Christians believed that the mother and son possessed supernatural powers and worshipped them. Allaah refutes this in verses 16 to 36 where He makes it clear

that Maryam (R.A) was also subservient to Allaah and that Isa υ openly declared to the people that Allaah is his Rabb and theirs.

3. Another incorrect belief that some Jews, Christians and Mushrikeen entertained was that Ibraheem υ could alleviate their difficulties. Verses 41 to 49 refute this belief by making it clear that Ibraheem υ exonerated himself all gods besides Allaah and announced that they were all helpless and should be shunned.

4. Allaah also speaks of three other Ambiyaa υ whom some people regarded as deities, viz. Moosa υ, Ismaa'eel υ and Idrees υ. Allaah declares that all these Ambiyaa were sons of their forefathers and because they were all dependent on Allaah, they cannot be worshipped?

5. Some people called the angels Allaah's daughters and deputies. This is refuted by the declaration of the angels, where they say, "We descend only by the command of your Rabb. To Him belongs whatever is before us, whatever is behind us and whatever is between the two. Your Rabb never forgets." (verse 64)

Surah 20: Surah TaaHaa

TAAHAA

THE LINK BETWEEN SURAH TAAHAA AND SURAH MARYAM

By Name: The incident of Maryam (R.A) proves that she was not a deity. Surah TaaHaa emphasises this point when Allaah tells Moosa υ, "Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." (verse 14)

By Content: Surah Kahaf and Surah Maryam refute various incorrect beliefs of the Mushrikeen with regard to Towheed. Surah TaaHaa stresses that this message should now be propagated with earnestness and resultant difficulties must be borne with courage just as Moosa υ endured many hardships and tribulations when he preached Towheed to Fir'oun.

A SUMMARY OF THE SURAH

Surah TaaHaa contains two central themes, viz. (1) Towheed, (2) encouragement for Muslims to brave the difficulties that will come their way when they preach Towheed.

Within the theme of Towheed, the Surah emphasises the fact that only Allaah has knowledge of the unseen and that only He can be relied on for assistance. Among the many verses that assert this belief is verse 98, which states, "Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything."

To kindle the spirit of courage and sacrifice in people so that they brave the difficulties that will come to a person who propagates Towheed, the story of Moosa υ is mentioned in great detail. The story emphasises the resolve and tenacity with which a person should propagate Towheed. Among the many verses providing such encouragement is verse 130, which states, "So patiently endure what they (the Kuffaar) say and glorify the praises of your Rabb before the rising of the sun and before it sets."

Surah 21: Surah Ambiyaa

THE AMBIYAA

THE LINK BETWEEN SURAH AMBIYAA AND SURAH TAAHAA

Surah TaaHaa mentions how Allaah stressed to Moosa that only Allaah should be regarded as the true deity and Helper. Allaah told him, "Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance" (verse 14). Now Surah Ambiyaa emphasises that fact that it was not only Moosa who received this revelation, but all the other Ambiyaa as well. Allaah says in verse 25 of Surah Ambiyaa, "We sent revelation to every Rasool before you (O Muhammad ρ, telling them) that, 'Without doubt there is no Ilaah but Me, so worship Me only.'"

A SUMMARY OF THE SURAH

The central message of Surah Ambiyaa is that Allaah is the Only One Who has knowledge of all things in the heavens and the earth. Therefore, only He should be worshipped and regarded as one's Helper to be summoned when in need. This is mentioned in verse 4, where Allaah says, "He (Rasulullaah ρ) said (to the Mushrikeen), "My Rabb knows the speech in the heavens and the earth, and He is All Hearing, All Knowing." To prove this point, the Surah contains more than a dozen proofs.

In rejecting the preaching of Rasulullaah ρ, the Mushrikeen claimed that a messenger of Allaah needs to be an angel and not a human. Allaah replies to this in the following verses:

1. "Before you (O Rasulullaah ρ) We have sent (as Ambiyaa) only men (not angels) to whom We have sent revelation, so ask those who have knowledge (of the previous scriptures) if you do not possess any knowledge (of the subject)." (verse 7)

2. “We have not made them (the Ambiyaa) mere bodies who do not eat food and they did not live forever (like all human beings, the Ambiyaa also needed to eat and drink and they also had to die). (verse 8)

The many stories of the Ambiyaa υ mentioned in this Surah also make it clear that it is only Allaah Who can assist a person in need and that even the illustrious Ambiyaa υ had to call to Him for assistance.

14⊥ 14≅

Surah 22: Surah Hajj

THE HAJJ

THE LINK BETWEEN SURAH HAJJ AND SURAH AMBIYAA

Surah Ambiyaa mentioned that all the Ambiyaa brought the message that only Allaah must be regarded as the One Who can alleviate difficulties and Who can assist one in all matters. Therefore, only He must be worshipped and summoned during adversities. Surah Ambiyaa also included narratives of various Ambiyaa υ, emphasising that they called only to Allaah in all adversities.

Surah Hajj conveys the message that, just as Allaah reserves the right to be called upon during times of adversity, He reserves the right to all sacrifices, offerings and oaths. These must be made only in His name. Just as one will be guilty of Shirk if one calls to any other during times of adversity, one would also be guilty of the same if one presents offerings and sacrifices to anyone besides Allaah.

A SUMMARY OF THE SURAH

Surah Hajj may be divided into the following two parts:

The first part commences from the beginning of the Surah and terminates with the words "…
We shall let him taste a painful punishment" (verse 25). This part is primarily concerned with refuting the beliefs of those who are convinced that others besides Allaah have the ability to do things by hidden means without Allaah's help. Two detailed logical proofs are presented to substantiate Towheed and thereby refute Shirk. These proofs are found in verses 5 and 18. in addition to proving Towheed, verse 5 proves the advent of Qiyaamah as well.

The second part begins with the verse "When We showed Ibraheem the location of the house…" (verse 26). This part refutes the actions of the Mushrikeen under the following four headings:

- Observe what Allaah has forbidden.
- Abolish whatever others have forbidden.
- Fulfil the vows and offerings made in Allaah's name.
- Do not make vows and offerings to others.

Thereafter, Allaah proceeds to permit Jihaad against the Mushrikeen and also promises victory for the Muslims in the verse "Permission (the command to fight back) has been granted to those (Muslims) who are under attack (from their enemies) because they have been oppressed (wronged). Without doubt, Allaah is Most Capable of rendering assistance to them." (verse 39)

Allaah mentions several arguments to refute the beliefs and actions of the Mushrikeen, one of the most convincing being verse 73 in which Allaah states, "O people! An example (indicating the helplessness of all false gods) has been given, so listen attentively to it. Indeed those (gods) that you worship besides Allaah can never even create (something as little and insignificant as) a fly (which Allaah has created in great abundance) even though all of them join forces in this effort. (In fact,) If a (weak and insignificant) fly has to steal anything from

them (from these gods), they (are so helpless that they) cannot (even) retrieve it. The seeker (the Mushrikeen) and the sought (their gods) are both weak (feeble and helpless).”

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Surah 23: Surah Mu'minoon

THE MU'MINOON

THE LINK BETWEEN SURAH MU'MINOON AND SURAH HAJJ

By Name: Surah Hajj contains the verse addressed to Ibraheem saying, “And announce the Hajj among the people, (in response to your announcement) they will come to you (walking) on foot and on every lean camel (in every condition), travelling from every distant road…” (verse 27). Surah Mu'minoon proceeds to describe the qualities of those Mu'minoon who will arrive for the Hajj.

By Content:

1. Surah Hajj warned about the Day of Qiyaamah when it opens with the verse “O people! Fear (the punishment of) your Rabb. The earthquake of (the Day of) Qiyaamah is a tremendous thing indeed.” Surah Mu'minoon now describes the people who will be saved on that fateful day as those (1) who perform salaah, (2) who do not perpetrate Shirk, and (3) who do not oppress. These attributes are described from verses 1 to 9.

2. Surah Hajj forbade making offerings to others besides Allaah. Surah Mu’minoon proceeds to tell people that instead of totally abstaining from such acts, they have done worse by introducing more wrong customs and practices. Referring to this, Allaah says in verse 63, “And they have other (evil) acts that they carry out besides this.”

A SUMMARY OF THE SURAH

This Surah may be divided into two parts. The first part commences at the beginning and ends with verse 77, where Allaah says, "Until the time comes when We shall open unto them a door of severe punishment and they will be left totally bewildered." The beginning of this part (verses 1-8) mentions three factors that are conducive to salvation in the Aakhirah. The first is to perform salaah, to fear Allaah and to humble oneself in salaah. The second factor is to abstain from Shirk in one's beliefs and deeds. The third factor is to abstain from all forms of injustice. This is discussed from verse 5 to verse 8. Thereafter Allaah mentions three logical proofs to substantiate Towheed. These are:

1. "We have certainly created man (Aadam υ) from a product of clay… (until the words) …So Blessed be Allaah, the Best of all creators." (verses 12 to 14)
2. "We have certainly created seven paths (heavens) above you… (until the words) … and gravy for those who wish to eat." (verses 17 to 20)
3. "There is certainly a lesson for you in the livestock animals. We give you a drink (milk) from their bellies, there are many benefits for you in them (such as using them for transport, for carrying loads, for ploughing fields, etc), and you even eat of them. You are even carried on them (when you are on land) and on ships (when you are at sea)." (verses 21 and 22)

To further emphasise Towheed, this part of the Surah also mentions the incidents of several Ambiyaa υ.

The second part of the Surah states four logical proofs to substantiate Towheed and to refute Shirk. Other verses contain admonitions, warnings and glad tidings. Among these verses, Allaah mentions the method of propagation when He says, "Resist evil with that which is best" (verse 96) i.e. speak to the Kuffaar clearly and with a soft tone.

The concluding verses of the Surah recap the gist of the Surah, when Allaah says, “Exalted be Allaah, the Sovereign, the Truth. There is no Ilaah but Him. He is the Rabb of the Glorious Throne” (verse 116). Therefore none but Allaah must be regarded as a deity, neither should offerings be made to any other.

15⊥ 15≅

Surah 24: Surah Noor

CELESTIAL LIGHT

THE LINK BETWEEN SURAH NOOR AND SURAH MU'MINOON

By Name: The opening verse of Surah Mu'minoon stated, “The Mu'mineen have truly succeeded…” Verse 35 of Surah Noor says, “Allaah is the Light (the illuminator) of the heavens and the earth.” It is the light of Towheed that illuminates the heavens and the earth and the Mu'minoon attain success by means of this light of Towheed.

By Content: Surah Mu'minoon proved by means of logical and quoted proofs that none besides Allaah can be summoned for assistance, nor can offerings be made to others. The gist of this is summarised in verses 116 and 117, where Allaah says, “Exalted is Allaah, the Sovereign, the Truth (the True Ilaah). There is no Ilaah but Him. He is the Rabb of the Glorious Throne. He who calls on (worships) another Ilaah with Allaah has no proof for it (nothing can justify such a practice). His reckoning is with Allaah (Allaah will judge his behaviour). The fact of the matter is that (after Allaah's judgement) the Kaafiroon will not succeed (they will suffer eternally in Jahannam).”

Surah Noor relates how the Mushrikeen and the Munaafiqeen tried to smear Rasulullaah ρ's name so that people would lose confidence in him and forsake their belief in Towheed. Surah

Noor exonerates Aa'isha (R.A) from the slander that was levelled against her, because of which the honour of Rasulullaah ρ was also preserved and people remained steadfast on their belief in Towheed.

A SUMMARY OF THE SURAH

Surah Noor can be divided into two parts. The first part commenced at the beginning of the Surah and terminates with verse 57, where Allaah says, "…What an evil return it will be!" This part consists of the following topics:

* An introduction.
* Encouragement towards the Qur'aan.
* Four injunctions pertaining to social reform.
* A warning to the slanderers.
* Six additional laws regarding social reform.
* The enmity of the Munaafiqeen towards Towheed, which started the besmirching campaign.
* Four logical proofs of Towheed.

The second part begins with the words, "O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions…" (verse 58). It concludes at the end of the Surah. The following subjects are discussed in this part:

* Three injunctions pertaining to social reform.
* A comparison between the deeds of the sincere Mu'mineen and those of the Munaafiqeen.
* Respect towards Rasulullaah ρ.
* Towheed.

The three injunctions pertaining to social reform are:

1. The command that slaves and understanding children should not be permitted to enter one's room without permission during three times when people are usually not fully dressed. This injunction is contained in verse 58, where Allaah says, "O

you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions…"

2. The advice to old women to exercise caution when relaxing Hijaab even though they are permitted not to wear excess clothing as Hijaab. This is mentioned in verse 60, where Allaah says,

"There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms…"

The permission to eat from the homes of certain people when necessary. This is mentioned in verse 61, which begins with the words, "There is no harm for the blind, the paralysed…"

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Surah 25: Surah Furqaan

THE DECIDER

THE LINK BETWEEN SURAH FURQAAN AND SURAH NOOR

By Name: Allaah declares in Surah Noor, "Allaah is the Light of the heavens and the earth." The light of Towheed illuminates the universe and keeps it in existence. Allaah begins Surah Furqaan by saying, "Blessed indeed is the Being Who revealed the Decider (Furqaan) to His bondsman (Rasulullaah ρ) so that he may be a warner to the universe." Allaah revealed the Furqaan (the Qur'aan, which is the Criterion to differentiate between right and wrong) so that this light of Towheed may be explained. It may also be said that this light of Towheed will itself distinguish right from wrong.

By Content: From Surah Kahaf the message was made clear that Allaah is the Creator, Controller and Master of the universe. He requires no deputy, neither has He vested any of this power in any of his creation. Therefore, only He is the Supreme Deity and Helper. Only He should be summoned in all adversities and offerings can be made only to Him.

Surah Furqaan and Surah Saba now discuss the result of the above i.e. since Allaah is the source and fountainhead of all blessings, blessings and good fortune should be sought only from Him.

A SUMMARY OF THE SURAH

The main assertion of this Surah is that Allaah is the source of all blessings in this world and in the Aakhirah. This assertion is stated in the following three verses of the Surah:

1. "Blessed indeed is the Being Who revealed the Decider to His bondsman (Rasulullaah ρ)…" (verse 1)

2. "Blessed is that Being Who, if He willed, would have granted you better bounties than this (than what they ask), by way of gardens beneath which rivers flow and He would have made palaces for you…" (verse 10). After both the above verses, the fact is proven that only Allaah confers blessings in this world.

3. "Blessed is the Being Who created gigantic stars in the sky…" (verse 61). After this verse it is proven that Allaah is the only source of blessings in the Aakhirah as well.

Thereafter, the Surah is filled with approximately twenty proofs to prove the assertion. Several of these are included in the incidents of certain Ambiyaa υ mentioned. Together with these arguments, replies are given to several objections that the Kuffaar raised.

Just as Allaah is the Only One Who confers blessings to people in this world, it will be only He Who can do the same in the Aakhirah. Allaah therefore describes those people who will receive the blessings of the Aakhirah from Him. They are referred to as "Ar Rahmaan's bondsmen". Allaah describes eight attributes of these pious bondsmen from the words "Ar Rahmaan's bondsmen are those who walk on earth in humility… (until the words) …and make us leaders of the pious." (verses 63 to 74)

This Surah therefore contains the following:

* The primary assertion of the Surah (that Allaah is the only source of blessings) is repeated thrice, as mentioned above.
* Twenty arguments are mentioned to prove this assertion.
* Replies are given to seven objections concerning the assertion.
* Reproaches and warnings are sounded.
* Consolation is offered to Rasulullaah ρ.
* A description of Allaah's pious bondsmen is given.

Surah 26: Surah Shu'araa

THE POETS

THE LINK BETWEEN SURAH SHU'ARAA AND SURAH FURQAAN

By Name: Allaah says in Surah Furqaan, "Blessed indeed is the Being Who revealed the Decider (Furqaan) to His bondsman (Rasulullaah ρ) so that he may be a warner to the universe."

Allaah mentions in Surah Shu'araa, "Only deviant people follow the poets (the Shu'araa)." Since Allaah has revealed the Qur'aan

to elucidate the belief that He is the only source of blessings, it cannot be the work of any poet because the Mushrikeen poets are all deviated people.

By Content: Surah Furqaan proves that only Allaah is the fountainhead of all blessings. The Surah proves this using thirteen detailed logical proofs, seven brief proofs from the incidents of Ambiyaa υ. Now Surah Shu'araa proves the assertion using detailed accounts of the Ambiyaa υ.

A BRIEF SUMMARY OF THE SURAH

This Surah contains the following topics:

* An introduction with some encouragement in verse 2 - “These are the Aayaat of the Clear Book.”

* Consolation to Rasulullaah ρ in verse 3 - “(O Rasulullaah ρ) It seems like you will destroy yourself (with grief) because they (the Kuffaar) are not becoming Mu'mineen.”

* Rebuking the rejecters and warning them of the grievous consequences they are bound to face in this world - “Whenever any new advice from Ar Rahmaan comes to them, they turn away from it (refusing to accept, so do not grieve over them). (Besides turning away from Allaah's guidance and advice,) They have certainly rejected (the truth), so shortly the news of what they used to mock will come to them” (verses 5 and 6)

* One logical proof in verse 7 - “Have they not seen the earth and how We cause every impeccable species to grow there?”

* Seven detailed proofs from the incidents of the Ambiyaa υ, which are contained from the following verses:

1. “When your Rabb called Moosa υ…” (verse 10)
2. “Recite to them the incident of Ibraheem υ…” (verse 69)

3. “The people of Nooh υ rejected those sent (as Ambiyaa)…” (verse 105)
4. “The (nation of) Aad rejected those sent (as Ambiyaa)...” (verse 123)
5. “The (nation of) Thamud rejected those sent (as Ambiyaa)...” (verse 141)
6. “The nation of Loot υ rejected those sent (as Ambiyaa)...” (verse 160)
7. “The people of the forest (Madyan) rejected those sent (as Ambiyaa)...” (verse 176)

* Replies to two objections raised by the Mushrikeen.

* Another two arguments to prove the truth of the Qur'aan and all its assertions. The first is contained in verse 196 and the second in verse 197, where Allaah states, “Indeed, it (the Qur'aan) was certainly (mentioned) in the scriptures (such as the Torah and Injeel) of the earlier nations (they therefore knew about its revelation to Rasulullaah a long time ago). Is it not sufficient proof for them (the Kuffaar) that the scholars of the Bani Israa'eel know about it?”

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Surah 27: Surah Naml

THE ANTS

THE LINK BETWEEN SURAH NAML AND THE SURAHS THAT PRECEDE AND FOLLOW IT

By Name: Surah Furqaan stated that the Qur'aan is the Decider which differentiates between right and wrong, thereby separating Shirk from Towheed. Thereafter, Surah Shu'araa stated that this Decider is not poetry, but a revealed scripture from Allaah. Now Surah Naml (in verse 18) presents the story of an ant (Naml), who announced to the other ants, “

O ants! Enter your dwellings so that Sulaymaan and his army do not trample upon you without realising (because he and his army of pious men do not possess knowledge of the unseen).”
This proves that even an ant understood Towheed and could differentiate between Allaah and His creation because it knew that even people as pious as Sulaymaan do not share in Allaah's attribute of being the Knower of the unseen.

By Content: Presenting arguments of various types, Surah Furqaan and Surah Shu'araa prove that Allaah is the only One from whom blessings and all good proceed. Surah Naml now presents two reasons for Allaah being the Only One Who can do this. The reasons are that only He has knowledge of the unseen, and that only He is the Controller of the universe. None shares in these two qualities. Therefore, only He may be regarded as man's True Benefactor. It is therefore obvious that prayers should be made only to Him.

A SUMMARY OF THE SURAH

Allaah introduces the Surah with encouragement towards the Qur'aan itself when He says, “These are the Aayaat of the Qur'aan and of the clear Book. (It is) A (means of) guidance and a carrier of good news for the Mu'mineen (informing them about the blessings and rewards they will receive).” Then, describing the recipients of the good news, Allaah says that they are “…those who establish salaah, pay zakaah and are convinced about the Aakhirah.”

A warning follows this verse, from the words “As for those who do not believe in the Aakhirah… (ending with the words) …they will be the worst losers in the Aakhirah.” (verses 4 and 5)

Together with arousing greater interest in the Qur'aan, Allaah then also consoles Rasulullaah ρ by saying in verse 6, “Undoubtedly, you are given the Qur'aan from the Wise, the All Knowing.”

“(Remember the time) When Moosa ρ said to his family (his wife, after they lost their way en route to Egypt), “I notice a fire. I shall shortly bring you some news (directions from the people at the fire)… (until the words) … So see what was the outcome of those who caused corruption” (verses 7 to 14). This is the first narrative, which proves that Only Allaah is the Knower of the unseen.

The second incident begins with the words, “Indeed We granted knowledge to Dawood ρ and Sulaymaan ρ… (ending with the words) …I submit with Sulaymaan to Allaah, the Rabb of the universe” (verses 15 to 44). This incident also proves that Only Allaah has knowledge of the unseen.

The incident tells us that Sulaymaan ρ could never have possessed knowledge of the unseen because he had no knowledge about the whereabouts of Hudhud, neither did he know about the people of Saba and their queen.

“We had certainly sent to the (nation of) Thamud their brother Saalih ρ (as a Nabi to tell them) 'Worship Allaah'” … (until the words) …“(As always,) We rescued (from the punishment) those who had Imaan and who adopted Taqwa” (verses 45 to 53). This third incident proves the other reason for Allaah being the Only True Benefactor of man. The fact that the Mu'mineen from Saalih ρ's nation were saved while the rest were annihilated proves that Allaah has the power to do as He pleases. This means that Only He can truly benefit or harm man.

“And (We also sent) Loot (as a Nabi to his nation)… (until the words) …Evil indeed was the shower of those who were (not taken by surprise, but were) warned (about the pending punishment)” (verses 54 to 58). This episode also proves the second reason because it depicts how Allaah destroyed the Kuffaar, while preserving the lives of the Mu'mineen.

The Surah therefore contains the following:

* The Surah begins with an introduction and encouragement.
* Rasulullaah is consoled thrice in the Surah once at the beginning and twice towards the end.
* Four narratives concerning the Ambiyaa are related.
* Five proofs for the second reason are mentioned, each ending with the words, “Is there another Ilaah with Allaah?”

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Surah 28: Surah Qasas

THE STORIES

THE LINK BETWEEN SURAH QASAS AND THE PRECEDING SURAHS

By Name: The Surahs before Surah Qasas prove Towheed and the fact that Allaah is the Only One Who is the source of all blessings. It is even stated that a creature as little as an ant realised that only Allaah has knowledge of the unseen. In propagating this message, one is likely to encounter numerous hardships, but these should be borne with fortitude. A perfect example of this is in the various narratives (Qasas) of Moosa υ's life, who endured a tremendous amount of difficulties, but he eventually overcame them all.

By Content: Using many arguments, Surahs Furqaan, Shu'araa and Naml prove that all blessings and fortune proceed only from Allaah. They also prove that Only Allaah is worthy of worship, the Controller of all matters, and the Only One to be summoned in need.

The Mushrikeen greatly harassed Rasulullaah ρ when he preached these messages to them. Surah Qasas recounts the story of Moosa υ, who endured many hardships when preaching the same message. The incident is meant to encourage

Rasulullaah   in his mission. Allaah assures him that he is Allaah's true messenger and that he will be victorious in the end.

Moosa υ was also put through many trials but when he persevered, he and his followers emerged as victors while their enemies were destroyed.

A SUMMARY OF THE SURAH

Surah Qasas is introduced with encouragement towards the Qur'aan when Allaah says, "These are the Aayaat of the Clear Book" (verse 2). A crux of the entire narrative is mentioned from the words "With the truth, We recite to you something from the story of Moosa   and Fir'oun… (until the words) … what they most feared from these weakened people" (verses 3 to 6). The detailed story then follows from verse 7, and only terminates at the end of verse 42.

These verses discuss the life of Moosa υ before he announced his prophethood, as well as his life afterwards. It provides details about how he preached to the people and how they rejected his message. However, after much perseverance he and his followers were finally rescued, while Fir'oun and his people were drowned.

Thereafter, the Surah presents replies to certain objections of the Kuffaar. Their objections are as follows:

* "When the truth (Muhammad ρ) came to them (the Mushrikeen of Makkah) from Us, they said, "Why is he not given something like that which was given to Moosa υ'" (verse 48). Allaah replies to their objection by saying, "Did people not reject what was previously given to Moosa υ?" Therefore, they will reject whatever has been given to Rasulullaah   as well, even if their request was granted. They merely make these requests out of obstinacy and without sincerely.

* Allaah then quotes another objection raised by the Mushrikeen of Makkah when He says, "If we follow the guidance (Islaam) with you, (the other Arab tribes will attack us and) we will be removed from our land'" (verse 57). They claimed that the other Mushrikeen would overpower them if they were to accept Islaam. Allaah replies by saying, "Have We not granted them a safe Haram (where no one dares attack them), to which the fruit (product) of everything is attracted as a provision from Us (because of which they will not face starvation even though others may refuse to deal with them)?" Everyone maintained the sanctity of the Haram and showed utmost respect to it. Therefore if the people of Makkah were to accept Islaam, they would certainly still remain safe as they were before.

These objections are followed by five logical proofs that substantiate Moosa υ's message of Towheed. The various proofs mentioned in this Surah prove that Only Allaah is the Controller of the universe, the Knower of the unseen and that blessings and good fortune only proceed from Him. Therefore, only He must be worshipped and summoned when in need.

Surah 29: Surah Ankaboot

THE SPIDER

THE LINK BETWEEN SURAH ANKABOOT AND SURAH QASAS

By Name: It has been established from the Qasas (stories) of Moosa that he endured great difficulties in propagating the belief that supplication should be directed only to Allaah because he is the Only Helper and source of blessings.

Surah Ankaboot explains that the belief in others being able to assist and that they are sources of good, is as weak and fragile as the web of a spider (Ankaboot). Just as the spider's web

cannot provide safety from heat, cold and the elements, calling to anyone besides Allaah in times of adversity will be futile.

By Content: Surah Furqaan proves that Allaah is the Only source of blessings. To substantiate this belief, Surah Furqaan and Surah Shu'araa cite numerous proofs. Surah Naml follows to cite the reasons for Allaah being man's only true Benefactor. Thereafter, Surah Qasas tells about the hardships that Moosa υ endured in propagating the same beliefs, thereby encouraging Rasulullaah to prepare for the same. Now Surah Ankaboot encourages people to accept these beliefs and prepares them for the same endurance.

A SUMMARY OF THE SURAH

Surah Ankaboot includes the central message of the Qur'aan (Towheed) together with two specific messages. The two specific messages are:

1. Hardships and difficulties will afflict the Mu'mineen.
2. Those who reject Towheed will not be able to escape Allaah's punishment.

The first message of the Surah is expressed in the incidents Nooh υ (verses 14, 15), Ibraheem υ (verses 16-27) and Loot υ (verses 28-35). All these narratives demonstrate the fortitude exercised by these Ambiyaa when they were suffered tremendous pain and hardship as they propagated the message of Towheed. Allaah prepares the Mu'mineen for the same by relating these narratives.

The second message of the Surah is expressed in the incidents of the people of Madyan (verse 36, 37), the Aad (verse 38), the Thamud (verse 38) and those who opposed Moosa υ, viz. Fir'oun, Haamaan and Qaaroon (verses 39). The punishment that each of these nations received is mentioned in verse 40.

The general message of Towheed, which is central to the Qur'aan, is mentioned midway in the Surah. It is followed by four logical proofs, the most outstanding of which is contained in the verse that bears the title of the Surah. Allaah says in the verse, “The example of those who adopt defenders (gods) besides Allaah is like the example of a spider who spun a web. Without doubt, the weakest of homes is the home (web) of the spider, if only they would understand. (Just as the spider thinks that his web is the strongest home in the world, the Mushrikeen think that their gods are the most powerful. However, just as the spider's web can offer the spider no protection from even a gust of wind, the gods of the Mushrikeen can also not give them any protection.)” (verse 41)

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Surah 30: Surah Room

ROME

THE LINK BETWEEN SURAH ROOM AND SURAH ANKABOOT

By Name: The example of the spider in Surah Ankaboot illustrates that Only Allaah is man's Helper and True Benefactor. Turning away from Towheed and seeking assistance from other gods is as futile as seeking shelter from the elements using the web of a spider (Ankaboot). If the Mu'mineen hold fast to the belief in Towheed, Allaah will grant them victory over their enemies that will be as resounding and impressive as the victory achieved by ancient Rome (Room) over the Persians.

By Content: A verse of Surah Ankaboot states, “Do people (the Mu'mineen) think that they will be left to say, “We have Imaan!”

without being tested?" (verse 2). Merely declaring one's Imaan is not all that is required from a Mu'min. In addition to this, Mu'mineen will have to fulfil many more obligations such as waging Jihaad against the Kuffaar, by which they will suffer many trials and tribulations.

A SUMMARY OF THE SURAH

Because the Mu'mineen can overpower the Kuffaar only on account of their belief in Towheed, Allaah says in verse 17, "So glorify Allaah's purity (perform salaah and remember Allaah) as you spend the evenings and the mornings." Allaah impresses upon man that (morning and evening) he must abstain from Shirk and regard Allaah to be Pure from all partners and continue to glorify and praise Him. This point is twice repeated in the Surah, in the following two verses:

1. "So focus your attention only on this Deen as a Haneef (one who turns away from every other religion)…" (verse 30)
2. "So focus your attention on the upright Deen (Islaam)…" (verse 43)

It is only when the Mu'mineen adhere to pure Towheed and live according to the injunctions of Islaam that Allaah will grant them the required assistance against their enemies. The concept of Towheed is so clear and substantiated by so many proofs that one must never forsake it. Therefore, one must strictly adhere to the straight Deen of Islaam. The Surah also discusses three factors which save one from punishment viz. (1) do not commit Shirk, (2) be kind, (3) do not oppress.

The Surah conveys glad tidings to the Muslims, telling them that they will soon defeat the Mushrikeen just as the Romans will defeat the Persians. Allaah says in verses 4 and 5, "And on that day (when Rome defeats Persia) the Mu'mineen will rejoice about Allaah's assistance (because like the Mu'mineen, the Ahlul Kitaab were also monotheists, whereas the Persians were polytheists)." This victory is only possible with Allaah's assistance. Once He

promises His assistance, it will come to pass because "Allaah never breaks His promise." (verse 6)

Because belief in Towheed is of paramount importance to be able to defeat the Kuffaar, this Surah substantiates this belief using thirteen logical proofs. Allaah also cites and example to illustrate the difference between the True Deity and false ones. This example is contained in verse 28 where Allaah says, "(For you to understand the foolishness of Shirk,) Allaah gives you an example relating to your own selves (your personal experiences). Are any of those (slaves or servants) whom you own (who serve you) shareholders in that (wealth and authority) which We have given you, making you all (yourselves and them) equal, with you fearing (reproach from) them (when you wish to spend from the wealth) as you fear (reproach from) yourselves (when doing so)? Thus do We explain Aayaat for people of understanding." (Allaah asks the Mushrikeen if they would be pleased with the idea of seeking permission from their slaves to spend their own wealth, as they would have to do if their slaves were to be their partners. When man dislikes having partners in his property, who are human like himself, how can he expect Allaah to tolerate the behaviour of Mushrikeen, who ascribe such partners to Him, who are incomparably inferior to Him?)

Surah 31: Surah Luqmaan

LUQMAAN

THE LINK BETWEEN SURAH LUQMAAN AND SURAH ROOM

By Name: Surah Room warns the Romans that the Mushrikeen could very well conquer them again if they do not adhere to Towheed. Surah Luqmaan says that the belief in Towheed with which the Romans were able to defeat the Persians is so

important that Luqmaan gave it precedence above all the advice that he gave to his son.

By Content: Surah Room announces that victory will be attained only when Muslims adhere strictly to Towheed and refrain from all forms of Shirk. Surah Luqmaan serves as a conclusion to the discussion of Towheed and the refutation of Shirk that Surah Room started.

A SUMMARY OF THE SURAH

"These are the verses of the Book which is filled with wisdom… (until the words) …And He is the Mighty, the Wise." (verses 2 to 9) These verses serve as an introduction to the Surah and, outlines two categories of people, viz. (1) Those who do good, for whom the Qur'aan is a source of guidance and mercy. (2) Those who are evil in nature, who would rather engage in story telling and various trivial pastimes instead of listening to the Qur'aan. They are deprived of the Qur'aan's illumination and, due to their rejection, their blindness and deviation is ever on he increase.

After an introduction, the Surah proceeds to mention nine arguments to refute Shirk.

1. "Allaah (is so Mighty that He) created the skies without any pillar that you see… (until the words) …However, the oppressors (the Kuffaar still do not accept Allaah as the Only Ilaah because they) are in distant deviation (too far astray to return to the straight path)." (verses 10 and 11)

2. "(The time deserves mention) When Luqmaan advised his son saying, "O my beloved son! Do not ascribe partners to Allaah. Without doubt, Shirk is the worst injustice (because it entails placing unworthy beings in Allaah's place)" (verse 13). Thereafter, Allaah continues to quote Luqmaan from verse 16

onwards, in which he tells his son that Allaah has knowledge and power over all things.

3. “(O mankind!) Do you not see that Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you…” (verse 20)

4. “(Despite their rejection, even the Mushrikeen acknowledge that only Allaah is Powerful enough to create the universe. Therefore,) If you ask them who created the heavens and the earth, they will definitely reply, “Allaah.” (verse 25)

5. “To Allaah belongs whatever is in the heavens and the earth (and is therefore the Only Being worthy of being worshipped). Undoubtedly Allaah is Independent (while everything else is dependent on Him), Worthy of all praise. (verse 26)

6. “If all the trees on earth were (made into) pens and (if) the ocean was supplemented by another seven oceans, (and they were all turned into ink for these pens and all were used to write down) Allaah's words (His attributes, favours, praises, knowledge, etc, these “words”) will never be exhausted (even though all the ink and pens were used up). Verily Allaah is Mighty, the Wise” (verse 27). Only a Being as Great as this can be worshipped.

7. Mu'min “Do you not see that Allaah enters the night into the day…” (verse 29). This verse proves that Allaah controls the affairs of the universe and therefore Only He should be regarded as man's deity.

8. “Do you not see that the ship travels on the sea (propelled by the wind and without sinking despite its tremendous weight) by Allaah's grace so that He may show you some of His Aayaat (so that you may realise His greatness)?” (verse 31)

9. Verse 34 mentions five factors (called the “keys of the unseen”), about which Only Allaah has knowledge. These are:

* When Qiyaamah will take place.
* When rain will fall, and how much will fall.
* What lies in the womb i.e. Only He knows the details of the child such as its complexion, character, destiny, etc.
* What will happen tomorrow.
* Where every person will die.

Since Allaah is The Only One Who has knowledge of these factors, Only He should be summoned when in distress because only He can fulfil one's needs.

A gist of these arguments is mentioned twice; once briefly and once in detail. The first appears in verse 25 where Allaah says, “Say, “All praise belongs to Allaah (because Only He is so Great that even those who refuse to worship Him have to concede to his greatness)”. However, most of them (the Kuffaar and Mushrikeen) do not know (the consequences of their Shirk and therefore persist in it).”

The more detailed gist is contained in verse 30 where Allaah says, “(All of) This (mentioned above concerning Allaah's great powers) is because Allaah is the Truth and whatever (gods) you (Kuffaar and Mushrikeen) worship besides Him are false (and have no powers like Him) and Allaah is the Exalted, the Great.” Since it has been established that Allaah is the Only True Deity and True Benefactor, it follows that Only He can come to man's assistance. Therefore, He is the Truth and all the other gods are false.

Surah 32: Surah Sajdah

THE PROSTRATION

THE LINK BETWEEN SURAH SAJDAH AND THE PRECEDING SURAHS

By Name: Surah Luqmaan mentions the verse in which Luqmaan advised his son saying, "O my beloved son! Do not ascribe partners to Allaah…" In saying this, he impressed upon his son that he should regard only Allaah as the source of all blessings and good. Allaah says in Surah Sajdah, "Only those people (truly) believe in Our Aayaat (believe that Allaah is the Only source of blessings) who, when they are reminded about them, they fall in prostration, glorify the praises of their Rabb and do not behave arrogantly."

By Content: The Surahs from Surah Furqaan to Surah Luqmaan all express the belief that Allaah is the only source of blessings. Therefore, Only He must be summoned to fulfil one's needs.

However, the Mushrikeen still maintain that their gods are sources of good as well. In fact, they regard their gods as such powerful intercessors in Allaah's court whose words carry much weight. For this reason, Surah Sajdah goes a step further than the previous Surahs in that it makes it clear that no other being can be a source of blessings, and that none can present any intercession that will overrule a Divine Ordinance. Therefore, just as it is not permissible to call to anyone besides Allaah while regarding them to be a source of blessings, it is also not permissible to regard them to be intercessors whose words can overrule Allaah's decision.

A SUMMARY OF THE SURAH

The central theme of this Surah is refuting the belief that any person's intercession can overrule Allaah's decision. The Surah cites three arguments to support this negation.

The Surah opens with the statement that the Qur'aan is a "revelation from the Rabb of the universe." Since Allaah has revealed the Qur'aan, it is the absolute truth. Man must therefore accept its messages.

The three arguments proving that none can overrule Allaah's decree by their intercession are mentioned in the following verses:

1. "It is Allaah Who created the heavens, the earth…" (verse 4). Allaah makes the fact even clearer when He says, "Besides Him, you have no Protecting Friend, nor any intercessor." Since all matters are in Allaah's control, only He can be man's Helper and True Benefactor. None can therefore annul His decree in any way.

2. "Undoubtedly, We gave the Book (the Torah) to Moosa υ, so (O Muhammad ρ) never be in doubt about receiving it (the Qur'aan because you have also received it a like manner). And We made it (the Torah) a (means of) guidance for the Bani Israa'eel (just as the Qur'aan is a means of guidance for the people of your Ummah)" (verse 23). Just as Rasulullaah ρ and the Qur'aan guide this Ummah to believe in Towheed and in the fact that no one's intercession can veto Allaah's decree, Moosa υ and the Torah taught the same to the Bani Israa'eel. In fact, the learned scholars from among the Bani Israa'eel were also well aware of this belief and preached it.

3. "Do they (the Kuffaar) not see that We draw water (rain) to arid (dry and bare) land, using it to extract plants from which your animals and you eat? Do they not see (that just as We revive dead land, We can easily revive dead bodies on the Day of Qiyaamah)?" (verse 27). Since Allaah is the Only Being capable of resurrecting people on the Day of Qiyaamah and it is only He

Who will take people to task for their actions, it follows that only His judgement for or against them will stand.

Surah 33: Surah Ahzaab

THE ARMIES

THE LINK BETWEEN SURAH AHZAAB AND SURAH SAJDAH

By Name: Surah Sajdah states, "Besides Him, you have no Protecting Friend, nor any intercessor" (verse 4). A person should therefore not worship any other god, nor should s/he believe that the intercession of any being can invalidate Allaah's decision. A Muslim should adhere strictly to this belief and propagate it universally, even if all the forces (Ahzaab) and tribes of the world align to prevent him/her.

By Content: Surah Sajdah emphasises the belief that none can overcome Allaah's decision. Therefore, people should not call to another god thinking that they will be able to effectively intercede on their behalf before Allaah.

Surah Ahzaab proceeds to inform people that they should not compromise their beliefs because the Kuffaar will soon submit to them and offer to enter into peace negotiations. The Muslims should not even compromise by accepting the gods of the Mushrikeen to be intercessors in Allaah's court. The Muslims should make it clear to the Kuffaar that no being can intercede in Allaah's court without His permission.

A SUMMARY OF THE SURAH

The specific intent of this Surah is to negate the following three false notions that the Mushrikeen entertained:

* The fundamental belief that the intercession of their gods can change Allaah's decision on the Day of Judgement.
* The notion that a person's wife is regarded as his mother after "Zihaar," and that she cannot become his wife even after offering the expiation for "Zihaar."
* The notion that the wife of one's adopted son is like the wife of one's real son. Therefore, they believed that a woman cannot marry her husband's adoptive father after being divorced or widowed. Rasulullaah demonstrated this when he married Zaynab bint Jahash τ who was the divorced wife of his adopted son.

Although negation of the first belief receives priority, the second two notions are dispelled by way of example. In other words, Allaah impresses upon man that, by his own view, just as his wife cannot be regarded as his mother, his gods cannot overrule Allaah's decree because they believe so. Similarly, just as one's adopted son cannot become one's real son because he wants him to, one's gods also cannot be effective intercessors in Allaah's court merely because s/he desires this.

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Surah Ahzaab contains many laws of guidance, some addressed to Rasulullaah ρ, others to the Muslim public and others to the wives of Rasulullaah ρ. Those addressed to Rasulullaah are as follows:

1. Allaah issues the first instruction to Rasulullaah ρ, by telling him not to compromise on the truth. He was to propagate the truth under all circumstances, even if the Mushrikeen and Munaafiqeen were to oppose him (verse 7).

2. Rasulullaah ρ is instructed to tell his wives that he is prepared to separate from them if they desire the glamour of this world. However, if they desire Allaah, His Rasool ρ, and to eradicate customs of ignorance, they will receive a tremendous reward from Allaah (verse 28).

3. Rasulullaah ρ is commanded to marry his cousin Zaynab bint Jahash τ. (verse 37)

4. In verse 38, Rasulullaah ρ is told not to feel any constraint in his heart with regard to Allaah's decrees. He is exhorted to fear Allaah Only and not to fear the reproach of others. Such was the attitude of all the Ambiyaa υ.

5. Allaah then tells Rasulullaah ρ "O Nabi ρ! We have certainly sent you as a witness, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern" (verses 45, 46). It was therefore his duty to dispel ignorant traditions, and announce to the world that marriage to one's adopted son's wife is permissible.

6. In verse 50, Allah describes all the women whom Rasulullaah was permitted to marry.

7. Verse 58 commands Rasulullaah ρ to enjoin his wives, daughters, and all the Muslim women to cover themselves completely when leaving their homes for any reason. This will preserve their chastity and safeguard them from the slander of mischief-makers.

The laws of guidance addressed to the Muslim public are as follows:

1. The first law issued to the Muslims is contained in verse 6, where Allaah instructs the Muslims to lend their support to Rasulullaah in the face of opposition from the Mushrikeen and Munaafiqeen after he dispelled their traditions. They are told that they should even sacrifice their very lives for Rasulullaah ρ's honour and that they should treat his wives as their mothers.

2. Allaah then passes the second command to the Muslims in verse 9, where He exhorts the Mu'mineen not to lose courage, and to remain with Rasulullaah ρ because Allaah would assist them despite their small numbers, like He did on numerous occasions. By way of example, Allaah then cites the incident of the battle of Ahzaab. The details of this battle are mentioned from verse 9, and terminate at the end of verse 27.

3. The third law issued to the Muslims is contained in verse 35, where every Muslim man and woman are enjoined to obey Allaah and Rasulullaah ρ.

4. The fourth law directed at the Muslims is mentioned in verse 40, where Allaah tells them that Rasulullaah ρ had no real sons. There was therefore no harm in him marrying the ex-wife of his adopted son.

5. The fifth law to guide the Muslims is expressed from verse 41, where Allaah tells the Mu'mineen that they should remember Allaah in abundance, glorify Him and praise Him excessively, morning and evening.

6. The sixth law directed to the Mu'mineen is mentioned in verse 49, where Allaah instructs the Mu'mineen that their wives need not spend the 'Iddah' if her husband divorces her before the marriage is consummated.

7. The eighth law applicable to the Mu'mineen is to send salutations and to make supplications for special mercy to be shown to Rasulullaah ρ because of the efforts that he made to eradicate traditions of ignorance despite vehement opposition from the Kuffaar and Munaafiqeen.

8. Thereafter, in verse 69, Allaah instructs the Muslims not to have any ill thoughts about Rasulullaah ρ, and not to hurt his feelings by saying anything derogatory.

The guidance given to the wives of Rasulullaah ρ are as follows:

1. In verse 30, Allaah warns the wives of Rasulullaah ρ of double punishment if they were to say anything that may besmirch the honour of Rasulullaah ρ. However, Allaah adds that those wives who stand by Rasulullaah ρ at all times and assist in eradicating the customs of the Period of Ignorance, shall receive double reward.

2. In verse 32, Allaah tells the wives of Rasulullaah ρ that they are not like other women, and should therefore not speak like others who said that Rasulullaah ρ does as he pleases. They should be firm and state in no uncertain terms that Rasulullaah ρ acted according to Allah's command when he married the divorced wife of his adopted son. They are also instructed to keep aloof from customs of ignorance and to obey Rasulullaah ρ because Allaah wishes to cleanse them of all impurities.

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Surah 34: Surah Saba

SABA

THE LINK BETWEEN SURAH SABA AND SURAH AHZAAB

By Name: Surah Ahzaab contained the message to remain steadfast upon Towheed even though the Ahzaab (various groups) oppose one. As long as they are steadfast on Deen, the Mu'mineen will always be victorious over the Kuffaar, just as they were victors in the Battle of Ahzaab. Surah Saba propounds the message that instead of opposing the Mu'mineen, it would be best for the Kuffaar to accept the belief in Towheed. If they do

not, they will suffer the same fate as the people of Saba, who were annihilated for rejecting Towheed.

By Content: Surah Ahzaab mentioned that a man's wife will not be treated as his mother merely because he says so. Similarly, a person's adopted child will not be regarded as his own child, even though he desires that the child be his. In a like manner, no god can overrule Allaah's verdict in the Aakhirah despite peoples' belief.

Surah Saba replies to the doubts that the Kuffaar had about the Ambiyaa υ, the angels and the jinn being able to hold weight in Allaah's court.

A SUMMARY OF THE SURAH

The fourth part of the Qur'aan commences with Surah Saba. The central theme of this part is the negation of anyone being able to alter Allaah's decree by his own will. Therefore, only Allaah must be summoned whenever one is afflicted with any adversity. Only He must be worshipped and no partner should be ascribed to Him.

There are therefore two central issues discussed in this part, viz. (1) the fact that none can overrule Allaah's decisions, and (2) the fact that only Allaah is worthy of worship. Surah Saba discusses the first of these two issues while Surah Faatir discusses the fact that Only Allaah should be worshipped. The Surah asks people why do they worship others and treat them as Helpers?

The central theme of Surah Saba is the negation of the belief that others can influence Allaah's decision by their intercession. This is supported by six proofs. Replies to four incorrect beliefs concerning the theme have are also given in the Surah. The first concerns Dawood υ, the second concerns Sulaymaan υ, the third concerns the Jinn, while the fourth concerns the angels.

Verses 10 and 11 reply to the first incorrect belief concerning Dawood υ. People thought that since the mountains and birds glorified Allaah with Dawood υ and since iron became as soft as wax in his hands, he must certainly possess the ability to influence Allaah's decision through his intercession. Allaah replies to this incorrect belief by saying that all the capabilities and feats that Dawood possessed was given to him by Allaah. Therefore, he can never overrule Allah's decree in any way.

The same belief was entertained with regard to Sulaymaan υ because he possessed overwhelming authority over many of Allaah's creation, including the Jinn. From verse 12, Allaah dispels this belief by impressing upon man that Allaah granted everything to Sulaymaan υ. Although he was certainly a great prophet and king, but only by virtue of Allaah's grace. Whatever the Jinn did for him was for the benefit of the public, and by Allaah's command.

The Mushrikeen also believed that the Jinn possessed knowledge of the unseen. Allaah dispels this belief in verse 14, where He describes how Sulaymaan υ passed away while engaged in worship. However, Allaah caused his body to remain supported in a standing position with his staff, which he was using as a support. Thinking him to be alive, the Jinn continued to work as he had commanded them to. It was only after some time, when termites consumed the staff, that his body collapsed to the ground. Then only did the Jinn realise that he was dead. If they possessed knowledge of the unseen, they would have never toiled for such a long time.

The fourth incorrect belief that the Mushrikeen held was that the angels also possessed the ability to influence Allaah's decision by their intercession. Allaah dispels this belief from verse 22 by telling them that He has granted to the angels every ability that they possess. Therefore, they cannot be regarded as beings whose intercession can overrule Allaah's decision. The angels will speak only the truth when they are asked to speak on the Day of

Judgement and will say or do nothing to save people who deserve punishment.

Allaah makes the theme clear in verse 23, where He states, "Intercession (on behalf of anyone) cannot profit (another) in His presence, save for the one whom He permits (intercession)."

Surah 35: Surah Faatir

THE CREATOR

THE LINK BETWEEN SURAH FAATIR AND SURAH SABA

By Name: Surah Saba refutes the false belief that any person's intercession can overcome Allaah's decision. It also replies to many incorrect beliefs and elucidates the incident of the people of Saba, who were annihilated because of their kufr and ingratitude.

Surah Faatir now proceeds to explain proofs for the above. Allaah states in the very first verse, "All praise be to Allaah, the Creator of the heavens and the earth…" By not accepting this fact, people will be punished like the people of Saba.

By Content: Surah Saba negates the belief that anyone can overrule Allaah's decision. The Surah also dispels certain doubts regarding the Ambiyaa υ, the jinn and the angels, explaining that they can never override Allaah's decision by their intercession.

Surah Faatir goes on to explain that since none can overrule Allaah's decree, it follows that He must be the Only Deity. Therefore, only He should be summoned when in need.

A BRIEF SUMMARY OF THE SURAH

This Surah primarily negates Shirk in tasarruf (division in duties). It emphasises that Only Allaah is the Master and Controller of the universe, and that Only He has knowledge of the unseen. Therefore, Only He must be summoned whenever one is in need.

The Surah presents twelve proofs to substantiate the above. Together with these, three verses explicitly state the message of the Surah. These are:

* The first is verse 3 which states, “O people! Call to mind Allaah's favour to you. Is there another creator besides Allaah who sustains you from the sky and the earth?” After establishing that Allaah is the only source of mercy and blessings, one is led to arrive at the conclusion that “There is no Ilaah besides Him. So to where are you retrogressing (turning away from Towheed)?”

* The second is verse 13 which states, “Allaah enters the day into the night and the night into the day and has made the sun and the moon subservient (so that they provide benefit for man). Each one travels to an appointed term (when even they will come to an end).” (verse 13). In this verse, Allaah explains that He controls the alternation and length of the day and night. He also controls the solar and lunar systems. Therefore, one is forced to acknowledge, “This (Magnificent Creator and Controller of all these things) is Allaah, your Rabb! To Him belongs all kingdom. (Let alone having even some of the powers of Allaah,) Those (gods) whom you (Kuffaar) worship besides Allaah do not have control of even the skin on the date seed (they are unable to even create something that seems as insignificant as this). If you call them (your gods), they will not even hear your call. Even if (one assumes that) they hear, they will be unable to respond (for they can do nothing to assist you). (In fact) On the Day of Qiyaamah they will reject your Shirk (they will claim that you did not worship them at all). None can inform you (of this and all other matters) like the Informed (Allaah).”

* The third is verse 40 in which Allaah asks the Mushrikeen to show what their gods have created, or to prove what partnership they share in the creation of the universe. If they believe that their gods are really deities without creating anything, then they are requested to furnish proof to the effect.

The Surah also contains many warnings, reproaches and glad tidings as the occasion demands.

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Surah 36: Surah Yaaseen

YAASEEN

THE LINK BETWEEN SURAH YAASEEN AND THE PRECEDING SURAHS

Surah Saba negates the false belief that any being's intercession can alter Allaah's decision. Thereafter, Surahs Yaaseen, Saaffaat, Saad and Zumar also share this theme, though to a more intense degree. Surah Saba also dispels many doubts held by the Mushrikeen. Surah Yaaseen now discusses the fact that since the false gods of the Mushrikeen cannot save them from Allaah's punishment, how can it even be hoped that their intercession can change Allaah's decree?

A BRIEF SUMMARY OF THE SURAH

The first eleven verses serve as the introduction to the Surah. In these verses, Allaah explains that the Qur'aan verifies the truthfulness of Rasulullaah ρ. However, because Allaah has sealed the hearts of many people because of their refusal to accept the truth, they cannot accept the fact.

Verse 12 warns people about the Aakhirah, after which verses 13 to 29 narrate the incident of the people of a certain village. They

rejected Allaah's apostles and even murdered a person who gave them good advice. Eventually they were destroyed by Allaah's punishment, from which even the intercession of their gods could not save them.

The primary assertion of the Surah appears in this incident, where the murdered person says, "

Why should I take others as Aaliha besides Him? If Ar Rahmaan intends any harm to reach me, their intercession will not help me in the least, nor can they rescue me (from punishment)." (We therefore have no reason for worshipping them)." (verse 23)

The Surah contains five arguments to prove its central theme. These are:

1. "Have they not seen how many were the nations that We destroyed before them (all of whom behaved as they do)? (These nations were so thoroughly destroyed that) They will certainly never return to them (in the world). (Finally, on the Day of Qiyaamah) They will all be present before Us collectively (when they will have to answer for their behaviour and suffer an even graver punishment.). (verses 31, 32). In this verse, Allaah mentions that He destroyed many disobedient nations before, the gods of whom could not assist them at all.

2. "Dead (arid, barren) earth is an Aayah for them (which demonstrates how Allaah brings things back to life after people have lost hope in them)… (until the words) …other things about which they have no knowledge" [verses 33 to 36]. In these verses Allaah explains that Only He can revive barren land, causing all types of fruit plantations to flourish on it. It is also only Him Who causes springs to gush forth from beneath the earth. The false gods of the Mushrikeen have no share in the creation of these things. Not even the angels, the Jinn or the Ambiyaa can accomplish any of these feats. Therefore, how can any other besides Allaah be regarded as a deity or an intercessor?

3. Verse 37 until verse 40 contain the third logical proof, where Allaah says, "The night is (also) an Aayah for them (which demonstrates Allaah great powers)… (until the words) …They all (sun and moon) swim within their orbits." Allaah controls the entire solar system, which has not altered in its perfect functioning to this day. If there existed a being whose intercession could effect any change to Allaah's decisions, then this being would have certainly been able to effect some change in Allaah's system.

4. Allaah presents the fourth logical proof from verse 41, terminating it only at the end of verse 44. In this proof, Allaah explains how He allows ships and other marine vessels to travel safely across the oceans. If He wished to sink any ship, no false god would be able to save the ship.

5. Allaah presents the fifth logical proof in verse 71, in which He speaks of the animals that He has created for man for various purposes. While there are those animals that man can use to transport himself and his goods, there are those that he can slaughter to eat. Only Allaah has created these animals, and the false gods of the Mushrikeen had no part in this creation. Therefore, they cannot be regarded as deities, nor as effective intercessors.

"We did not teach him (Rasulullaah ρ) poetry, nor is it befitting of him (to recite poetry because his duty is much nobler). This is advice and the clear Qur'aan to warn him who is living, and to establish proof against the Kaafiroon (to prove that their behaviour and beliefs are incorrect)" [verses 69, 70]. In these verses Allaah attests to the authenticity of Rasulullaah ρ, declaring that he was not a poet, neither was the Qur'aan a work of poetry, as the Mushrikeen alleged. Allaah says that it is not becoming of a person like Rasulullaah to be a poet.

Allaah clearly asserts the theme in verse 74 and 75 where He says, "They adopt various Aaliha besides Allaah so that they may

be assisted (by these Aaliha). (Little do they realise that) They (these gods) are unable to render any assistance to them, and (instead) they will be a ready army (who will testify) against them.”

In verse 77, Allaah speaks about the ingratitude of man, who, forgetting that Allaah created him from a drop of semen, chooses to contest the belief in Towheed. They also contest Allaah's power by expressing surprise at the fact that Allaah will resurrect man on the Day of Qiyaamah. Allaah replies to their objection when He says, “Say, 'The One Who gave life to it the first time (when He created it) will revive it. He has knowledge of all things… (until the words) …

When He wills anything, His only command is to say, “Be!” and it comes into being.” (verses 79 to 82)

Allaah proves the probability of Qiyaamah by explaining that it is indeed simple for the Being Who created man from nothing, to bring the same original matter back to life. Allaah also mentions one of His smaller feats in creating fire from a green tree. After creating man and enormous phenomena like the heavens and the earth, can He not perform the simple act of resurrecting the dead? In fact, all Allaah needs to do when intending something, is to say “Be!”

The thing them immediately comes into being.

Allaah concludes the Surah by stating the essence of the theme, when He says, “Pure is that Being in Whose hand lies the reins (control) of everything, and to Whom you will all be returned (after death).”

Surah 37: Surah Saaffaat

THOSE WHO STAND IN ROWS

THE LINK BETWEEN SURAH SAAFFAAT AND THE PRECEDING SURAHS

By Name: Surah Saba warns that those people who believe that their gods will assist them against Allaah's decree, will suffer the plight of the people of Saba. Surah Saaffaat explains that the Saaffaat (those angels who stand in rows before Allaah) also make the announcement that none is worthy of worship besides Allaah.
By Content: After Surah Yaaseen, Surah Saaffaat is also linked to Surah Saba, while it is also linked to Surah Yaaseen by way of negating intercession that can alter Allaah's decision. Surah Yaaseen emphasised that the expectations of salvation that the Mushrikeen pinned in their gods were shattered when Allaah's punishment seized them. Their gods were totally helpless against Allaah.

Surah Saaffaat goes on to say that all those whom the Kuffaar deem to be effective against Allaah's decree like the angels, the jinn and the Ambiyaa submit in humility before Allaah. They even admit to their helplessness against Allaah's plan. Therefore, it is impossible to believe that they can be of any help to man.

A SUMMARY OF THE SURAH

The first five verses inform us that the angels are all subservient to Allaah, and they announce to the inhabitants of the earth that their Rabb is the One Allaah. There can be no other deity, nor any being that can alter Allaah's decrees.

Thereafter, verses 6 to 10 explains how the Shayaateen are driven with fiery stars from the heavens when they attempt to

eavesdrop on the discussions of the angels. They then suffer a grievous punishment. Since they cannot even get close enough to hear what is being discussed in the heavens, how can they have the ability to reverse Allaah's decision?

The first narrative concerning Nooh is related from verse 75, and terminates at the end of verse 82. Thereafter, the narrative of Ibraheem υ is recounted, beginning from verse 83 and continuing until the end of verse 113. Allaah describes how He rescued Ibraheem υ from the raging fire and how Ibraheem υ was so obedient to Allaah that he was prepared to sacrifice his son upon Allaah's command. These incidents prove that even great personalities like Nooh υ and Ibraheem υ cannot be deities and cannot alter Allaah's decree.

The narrative of Moosa υ and Haaroon υ is also mentioned, making it clear that Allaah had rescued them both from hardships and oppression. Verses 123 to verse 132 concern Ilyaas υ, whom Allaah saved from assassination and humiliation at the hands of his people. The narrative of Loot υ begins from verse 133 and ends with verse 138. Allaah rescued Loot υ as well. It is again proven that people as great as Ilyaas υ and Loot υ were in need of Allaah's assistance, and can therefore not alter Allaah's decisions.

Yunus υ's incident follows thereafter. From verse 139 to verse 148, Allaah mentions how Yunus υ called to Him for assistance, after which Allaah rescued him. Therefore, even he cannot be regarded as an intercessor to change Allaah's decision.

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Surah 38: Surah Saad

SAAD

THE LINK BETWEEN SURAH SAAD AND THE PRECEDING SURAHS

Surah Saaffaat mentions how those whom the Mushrikeen regarded as overwhelming intercessors also submit in humility before Allaah and that even they supplicate to Him for assistance. This being their condition, how can they be regarded as deities and helpers?

Surah Saad further explains that the assumed intercessors even experienced physical difficulties in this world, and were put through stringent trials. Therefore, they are also dependent on Allaah and cannot be as powerful as the Mushrikeen deem them to be.

A SUMMARY OF THE SURAH

After an introduction, the Surah contains encouragement, warnings, reproaches and objections. It presents seven arguments to prove that even those whom the Mushrikeen regarded to be powerful intercessors are dependent on Allaah and can therefore do nothing without Allaah's command. The incidents of several Ambiyaa υ are recounted, every one of them proving that even these illustrious souls were dependent on Allaah. The incidents mentioned are as follows:

* The incident of Dawood υ is mentioned from verse 17 up to verse 26.
* The incident of Sulaymaan υ is mentioned from verse 30 and terminates at the end of verse 40.
* Verse 41 commences with the incident of Ayyoobυ, which ends with verse 44.

* Verse 45 speaks of Ibraheem υ, Is'haaq υ and Ya'qoob υ who were always engaged in preparing themselves for the Aakhirah. This proves that they also cannot be regarded as imposing intercessors before Allaah.
* Verse 48 speaks about Ismaa'eel υ, Yasa υ and Dhul Kifl υ. By mentioning that they were all His slaves, Allaah drives home the point that they are all in need and subservient to Him. Therefore, they also cannot be regarded as deities or people whose intercession can override Allaah's decree.

Allaah then declares that even Rasulullaah ρ who was the greatest of men is but a bondsman of Allaah, who also suffered many trials and difficulties. This is expressed from verse 65 to 68.

Towards the end, the Surah describes the helplessness of the angels and the Jinn (with reference to their father Iblees). This message is contained from verses 71 to 85.

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Surah 39: Surah Zumar

THE GROUPS

THE LINK BETWEEN SURAH ZUMAR AND SURAH SAAD

By Name: Surah Saad explains to people that the beings whom they regard as persuasive intercessors in Allaah's court have all

experienced trials and even physical hardship. Therefore, they should not be regarded as such. Surah Zumar now mentions that the people of Imaan and the people of Shirk (who regard their gods as imposing intercessors) will be separated into two groups (Zumar) on the Day of Judgement. The Mu'mineen will be admitted into Jannah while the Mushrikeen will be doomed to Jahannam.

By Content: Surah Saba negates the belief in anyone being an imposing intercessor. Thereafter, Surah Faatir discusses the fact that Only Allaah can be man's deity, Helper and the Only Knower of the unseen. Surahs Yaaseen, Saaffaat and Saad continue with the same discussion that is noted in Surah Saba but in more detail.
Surah Zumar, on the other hand, discusses the theme propounded in Surah Saba, as well as what was discussed in Surah Faatir, e.g. verse 43 of Surah Zumar asks, “Do they take intercessors besides Allaah?”

The Surah therefore expresses the message that all acts of worship and supplications should only be sincerely for Allaah because He is the Only Helper and none can be an imposing intercessor before Him.

A BRIEF SUMMARY OF THE SURAH

Surah Zumar contains the following:

* An introduction coupled with encouragement.
* Mention of the primary assertion thrice.
* Factors linked to this assertion.
* Fourteen arguments to prove the assertion.
* Four reproaches.
* Three comparisons between the Mu'mineen and the Kuffaar.
* Encouragement to migrate.

Surah 40: Surah Mu'min

THE MU'MIN

THE LINK BETWEEN SURAH MU'MIN AND SURAH ZUMAR

By Name: Surah Zumar made mention of the two groups (Zumar) one headed for Jannah and the other for Jahannam. Surah Mu'min mentions a Mu'min from Fir'oun's people, who advised them about two factors. He told them about Towheed, on account of which the one group attained Jannah, and he also warned them about Shirk, because of which the other group will enter Jahannam.

By Content: The central theme of Surah Zumar is contained in verse 2, where Allaah says, "worship Allaah, making Deen (worship) exclusively His (only for His pleasure)." Here Allaah negates partners being ascribed to Him. Surahs Mu'min, HaaMeem Sajdah and Shura discuss the essence of all worship, viz. du'a. The details of du'aa are contained in these three Surahs.
Surah Zumar also discusses the fact that there are no imposing intercessors in Allaah's court e.g. "Do they take intercessors besides Allaah?" (verse 43). This theme is discussed in Surah Zukhruf, which appears after Surahs Mu'min, HaaMeem Sajdah and Shura.

A SUMMARY OF THE SURAH

The introduction of the Surah comprises of the following four passages:

1. Verses 2 and 3 explain that the Qur'aan is revealed by Allaah, Who is Dominant over all and Who is the All Knowing.

Whilst He is Forgiving enough to pardon the penitent person, He is also Powerful enough to punish any transgressor.
2. Verses 4 to 6 discuss the fact that only obstinate and rebellious people will reject the Qur'aan, causing them to suffer the same consequences as the previously destroyed nations.
3. From verse 7 to verse 9, Allaah speaks about how those who believe in the Qur'aan achieve the honour of being mentioned in the supplications of those noble angels who carry Allaah's throne and those who continuously glorify Him around the throne.
4. Thereafter, in verses 10 to 12, mention is made of the fact that those who reject the Qur'aan will earn Allaah's wrath in the Aakhirah.

The balance of the Surah comprises of the following:

* The theme of the Surah repeated thrice.
* Four proofs to substantiate the theme.
* A detailed example concerning the evil consequences of kufr to be faced in this world.
* Consolation for Rasulullaah ρ, which is mentioned twice.

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Surah 41: Surah HaaMeem Sajdah

HAAMEEM SAJDAH

THE LINK BETWEEN SURAH HAAMEEM SAJDAH AND SURAH MU'MIN

Surah Mu'min explained that Only Allaah should be summoned when in need. Surah Haameem Sajdah goes on to reply to the following issue: It is sometimes seen that when people supplicate to their false gods or make offerings in their names, their difficulties are alleviated. They also sometimes see dreams that support their polytheistic beliefs e.g. they see their gods or

saints telling them in a dream that their difficulty was not alleviated because they had been negligent in a certain offering to them.

The reply to this question is given in Surah HaaMeem Sajdah, when Allaah dispels these occurrences as the doings of Shaytaan. Shaytaan afflicts a person with certain difficulties and only releases his hold when the person resorts to Shirk. Shaytaan instructs him about what to do by means of dreams. It is for this reason that Allaah instructs man in this Surah to remain steadfast on his belief in Towheed and to continue seeking forgiveness from Allaah.

Each of the Surahs beginning with the phrase 'HaaMeem' contain a reply to a specific question and they all support the subject matter contained in the previous Surah.

A SUMMARY OF THE SURAH

The Surah contains the following:

* An introduction followed by encouragement.
* Five arguments to support the central theme.
* Each proof is followed by a warning pertaining to this world or to the Aakhirah.
* Four objections.
* Three doubts are clarified.

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Surah 42: Surah Shura

CONSULTATION

THE LINK BETWEEN SURAH SHURA AND SURAH HAAMEEM SAJDAH

People sometimes have certain dreams or experience certain occurrences through which they are taught to pray to their saints and gods for help and to make sacrifices in their names. Surah Haameem Sajdah replied to these experiences by saying that they are the doings of Shaytaan who appears to people in various forms to mislead them.
Surah Shura now replies to another doubt. The doubt expressed by the Mushrikeen is that they find extracts in the previous divine scriptures, which indicate that it is permissible to supplicate to beings besides Allaah. Surah Shura replies by saying that Allaah has revealed to all the previous Ambiyaa that Only Allaah is All Knowing, and that Only He has control over all things. Therefore, supplications should be directed only to Him.

All Allaah's scriptures have propounded the same message. If any conflicting text is found in any scripture, it cannot be part of Allaah's revelation. It must then be additions to Allaah's Books, added by deviant scholars of the religion concerned. Therefore, whoever is led astray by these extracts have no excuse to believe in them.

Replies to three such texts have been given in previous Surahs. The first concerned Sulaymaan υ. Based on texts from previous scriptures, it was alleged that he uttered words of kufr. Allaah replies to the allegation in Surah Baqara, where Allaah declared, "Sulaymaan υ never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people" (verse 102). Allaah declares in this verse that Sulaymaan υ never perpetrated the act of kufr and black magic. It was the Shayaateen who wrote certain books containing words of kufr and then attributed

these to Sulaymaan υ. Similarly, other people attributed various acts to the pious saints, of which these illustrious men were innocent.

The second allegation was made against Isa υ. The Christians claimed that he had instructed them to pray to him. This allegation is rebutted in verse 79 of Surah Aal Imraan, where Allaah says, "It is not possible that Allaah gives any human a Book, wisdom (a Shari'ah) and Nubuwwah (prophethood), and then he (the prophet) says to the people, 'Leave Allaah and worship me.' He (the prophet) would rather say, 'Become the people of your Rabb (devoted to Him only and calling others towards Him) because you are teaching the Book and because you are studying it.'"

From words like "the son of god" (in the Bible) and "a word from Him" and "a spirit from Him" (in the Qur'aan), people assumed that Isa was so close to Allaah that he must certainly have control over some affairs in the universe. Allaah replies to this doubt in verse 7 of Surah Aal Imraan, where He says, "It was He (Allaah) who revealed to you (O Muhammad ρ) the book in which lies 'Muhkamaat' (clear and unambiguous) verses that are the mother (essence, core) of the Qur'aan and others that are 'Mutashaabihaat' (verses to which no specific or exact meaning can be given)…"

In this verse, Allaah mentions that extracts of the Qur'aan like the above are from those verses that are termed as "Mutashaabihaat" (allegorical), regarding which Allaah says in the same verse, "None knows their interpretation except Allaah." The details of all the above are discussed in the respective commentaries.

A SUMMARY OF THE SURAH

After dispelling certain doubts such as those mentioned above, the Surah contains verses relevant to the central two assertions of the Surah. These two assertions are:

1. Revelation has been sent to all the Ambiyaa that Allaah is the Only Knower of the unseen and that Only He should be worshipped.
2. Anything found contrary to this in the previous scriptures have been added to these scriptures by the scholars of the respective religions.

"(However, despite the command not to be divided,) They (many of the followers of the Ambiyaa) divided only after knowledge (of their Deen) came to them, because of the animosity between themselves" (verse 14). This verse replies to the central objection expressed in the Surah. The objection is: Why did people split up into so many different denominations when their Ambiyaa all propagated the same message of Towheed? Why are there various conflicting views expressed in their scriptures? The reply given is that deviant and rebellious scholars and leaders introduced these discrepancies after the Ambiyaa had left this world. Purely due to their obstinacy and rebelliousness, they chose to adulterate the teachings of their religions even though they understood it.

"Verily, those who inherited the Book after them…" (verse 14) This part of the verse speaks about those people who were misled by the concocted fabrications in the previous scriptures. They still remain lost in doubts.

Based on the above, the following four instructions are issued in verse 15:

1. "This (Deen of Islaam and Qur'aan) is what you should call towards" i.e. One should attempt to propagate the above message.
2. "Be steadfast as you have been commanded"
3. "…do not follow their whims."
4. "Say, I believe in the Book that Allaah has revealed (not in the alterations that people have made to it)."

People ask, "Why was Rasulullaah ρ called a fabricator when his message was the same as that which the previous Ambiyaa υ preached, and contained in the previous scriptures?" The reply to this objection is given in verse 24, where Allaah says, "Or do they say that he has fabricated a lie against Allaah?…"

"What (reward) is with Allaah (in exchange for your good deeds) is better (than everything of this world) and more lasting… (until the words)… (Although forgiving the aggressor is best,) There will be no blame on the one who takes revenge (in proportion to the aggression against him) after he has been wronged (because he may exercise his right to retaliate)" (verses 36 to 41). These verses convey glad tidings for the Mu'mineen and also contain the following three prescriptions for securing safety from Jahannam:

1. Abstention from shirk "…for those who have Imaan, who trust (only) in their Rabb (to provide for them and to protect them)." (verse 36)
2. Abstention from sin "who abstain from major sins and immoral behaviour…" (verse 37)
3. Kind behaviour "and who forgive (those who anger them) when they are angry (without taking revenge)…" (verse 37)

Surah 43: Surah Zukhruf

GOLD

THE LINK BETWEEN SURAH ZUKHRUF AND SURAH SHURA

Surah Shura mentions that all the Ambiyaa υ received revelation to the effect that Allaah is The Only Controller of the universe and True Helper. Therefore, all supplication should be made only to Him. Whatever seems contrary to this in the previously revealed divine scriptures are concocted additions from the

deviant scholars of these scriptures. Because of their rebelliousness, they intentionally added these fabrications to mislead others.

However, despite conceding to Allaah's omnipotence, the Mushrikeen still say that they merely worship their gods because they can intercede on their behalf before Allaah. Surah Zukhruf replies to this statement in the verse 86, where Allaah says, "Those (gods) that they (the Mushrikeen) worship besides Allaah have no power to intercede, except (that intercession will be allowed only) for the one who attests to the truth (of Towheed) and (for) those who have knowledge (who are convinced about the truth of Towheed)." The Surah explains that none can impose upon Allaah, and that permission to intercede will be granted only for those who believe in Allaah and in Towheed in this world. Intercession will not be permitted for the Kuffaar, nor on their behalf.

A SUMMARY OF THE SURAH

The Surah contains the following:

* An introduction with encouragement.
* Three logical proofs, two being admissions by the opposition (one is at the beginning of the Surah while the other is at the end).
* Four quoted proofs, three detailed and one brief.
* A proof pertaining to divine revelation.
* Various warnings, glad tidings and reproaches.

Surah 44: Surah Dukhaan

SMOKE

THE LINK BETWEEN SURAH DUKHAAN AND SURAH ZUKHRUF

Surah Zukhruf dispels the notion of the Mushrikeen that their gods are Allaah's deputies and that they will intercede on their behalf on the Day of Qiyaamah. The Surah presents various types of arguments to substantiate the fact that Allaah is the Creator, Master and Controller of the universe without any partners. None can overrule his decision.

Although some Mushrikeen accept that none can overwhelm Allaah's decision with their intercession and that Allaah is the Master and Controller of the universe without any partners or deputies, they still believe that their gods can hear their supplications. They believe that their gods will present their case in Allaah's court for attention. Therefore, they feel that even though the intercession is rejected, there is no harm in supplicating to these gods because the possibility of acceptance still exists. Surah Dukhaan succinctly replies to this belief by stating that Only Allaah is All Hearing and All Knowing [verse 6]. Therefore, He will attend to all pleas.

A SUMMARY OF THE SURAH

This Surah contains the following:

* An introduction coupled with encouragement.
* The primary assertion of the Surah i.e. “He (Allaah) is certainly All Hearing, All Knowing.” (verse 6)
* Warnings of pending doom in this world for the Kuffaar.
* Warnings of punishment for them in the Aakhirah.
* Glad tidings for the Mu'mineen in this world.
* A logical proof to substantiate Towheed.

Surah 45: Surah Jaathiya

KNEELING

THE LINK BETWEEN SURAH JAATHIYA AND SURAH DUKHAAN

Surah Dukhaan dispels the notion of the Mushrikeen that their gods will be able to intercede on their behalf before Allaah. They believe that even if their intercession is rejected, they should at least try to secure the intercession. The Surah made it clear that Only Allaah hears and knows everything.

However, even after accepting that their gods are unable to hear and cannot overwhelm Allaah's decision, the Mushrikeen still maintain that they are merely following the ways of their forefathers. They maintain that if Allaah makes their gods hear their pleas, these gods will certainly intercede on their behalf. At the worst, they believed, their supplication would be futile if their gods did not hear them, but they failed to realise that they would be punished for the act.

Surah Jaathiya replies to this misconception by telling them that since it has been conclusively proven that Only Allaah can hear and see everything, it is sinful to call to beings who are unable to hear or do anything, thinking that they can also see and hear everything. The Surah also makes it clear that Allaah has made the Deen explicit and apparent. Therefore, people should follow only the Deen and not the whims and practices of the deviated people who supplicate to other beings.

A SUMMARY OF THE SURAH

This Surah contains the following:

* An introduction.
* Six proofs to substantiate Towheed.
* Reproaches, warnings, and glad tidings.
* Objections.
* The central message, contained in verse 18, which reads, “Then (after all these nations had passed) We placed you (O Rasulullaah ρ) on a special way (the Shari'ah of Islaam), so follow it (by practising and propagating it) and do not follow the whims of those who have no knowledge (do not follow the Kuffaar who want you to give up propagation and therefore continue to harass you).”

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Surah 46: Surah Ahqaaf

THE DUNES

THE LINK BETWEEN SURAH AHQAAF AND SURAH JAATHIYA

The Mushrikeen claimed that their gods could hear if Allaah allowed them to. Therefore, if they do hear, they could intercede for them (the Mushrikeen) in Allaah's court. They maintained that even if Allaah did not accept their intercession, they had nothing to lose by supplicating to their gods because the possibility of acceptance existed. Allaah dispels this notion in Surah Jaathiya, where He mentions that the Deen and Shari'ah have been explicitly defined, leaving no room for following one's whims and desires.

However, even after accepting that their gods cannot hear at all, the Mushrikeen still maintain that worshipping them does have its benefits. They say that whenever they pray to their gods and chant their names, they are protected from all adversities and their work gets accomplished. At the end of Surah Ahqaaf, Allaah

asks them whether their gods will be able to save them from His punishment, if they can indeed be of any assistance.

A SUMMARY OF THE SURAH

The Surah contains the following:

* The core theme is discussed in verses 27 and 28, where Allaah cautions the Makkans by telling them that He destroyed many nations outside Makkah like the Aad, the Thamud and others. The gods that they worshipped could not assist any of them when Allaah's punishment overcame them.
* Four detailed proofs to substantiate the central assertion of the Surah.
* A logical proof.
* An introduction.
* A challenge to the Mushrikeen to present proofs to substantiate their beliefs.
* The central assertion of the Surah towards the end.
* Reproaches.
* Warnings and glad tidings.
* Objections.
* A logical proof for the advent of Qiyaamah.

Surah 47: Surah Muhammad

MUHAMMAD

Surah Ahqaaf proves that the gods whom the Mushrikeen regarded as intercessors have no ability to do anything. Neither do they hear a person's supplication, nor can they respond to it. Now Surah Muhammad ρ encourages Muslims to fight for the cause of their belief in Towheed.

A SUMMARY OF THE SURAH

The concept of Towheed is discussed at great length up to Surah Ahqaaf. The Surahs following this Surah concentrate mainly on Qiyaamah, while also speaking about Towheed because it is pivotal to man's existence. Mention of Jihaad is also made. It would therefore be correct to say that the fifth and final part of the Qur'aan begins with Surah Muhammad ρ.

Surahs Muhammad ρ, Fatah and Hujuraat all discuss the same basic principles. There are also many Surahs after these that share themes between themselves. While Surah Muhammad ρ encourages Muslims to fight in Jihaad and Surah Fatah contains promises of victory, Surah Hujuraat mention certain laws of conduct and etiquette. The link between the three Surahs can be understood by the following phrase: "When you Muslims will fight in Jihaad, Allaah will grant you His promised victory. Thereafter, when you have become victors, you should behave and conduct yourselves according to certain principles of etiquette."

Surah Muhammad ρ may be divided into two parts in terms of its subject matter. The first part commences from the beginning of the Surah and concludes at the end of verse 19. The second part begins from verse 20 and terminates at the end of the Surah.

The first part contrasts the qualities of the Mu'mineen to those of the Mushrikeen, detailing the outcome of both parties. It also encourages Muslims to wage Jihaad, adding the reasons for Jihaad as well. This part of the Surah also makes mention of Towheed, for the propagation of which, Jihaad is waged.

The second part reproaches the Munaafiqeen (hypocrites) for their reluctance in physically participating in Jihaad and in contributing to it. The condition of the Munaafiqeen is then detailed at the end of the Surah.

Surah 48: Surah Fatah

THE VICTORY

THE LINK BETWEEN SURAH FATAH AND SURAH MUHAMMAD

While Surah Muhammad ρ spurs Muslims to fight in Jihaad, Surah Fatah conveys to them the glad tidings of Allaah's assistance and sure victory (Fatah) if they wage Jihaad with sincerity.

A SUMMARY OF THE SURAH

This Surah may also divided into two parts. The first part commences from the beginning of the Surah and concludes with the words, "He will inflict them with a painful punishment" (verse 17). This part contains the following:

* Two glad tidings and their reasons.
* Encouragement for Jihaad.
* Reproach to the Munaafiqeen.
* Negation of Shirk, by encouraging Muslims to declare Allaah's purity from all partners.

The second part begins with verse 18 and proceeds to the end of the Surah. This part repeats the subjects discussed in the first part. Then from verse 27 up to the end, the Surah speaks about a significant dream of Rasulullaah ρ. In a dream, Rasulullaah ρ saw himself and the Sahabah entering the Masjidul Haraam to perform Umrah. However, when they left for Makkah to perform Umrah, they were prevented from entering Makkah at a place called Hudaybiyyah. The truth of the dream therefore came under question. In verse 27, Allaah replies to this question by saying that the dream was perfectly true, and that the Muslims will soon enter the Masjidul Haraam for Umrah the following

year. The veracity of the dream cannot be questioned because the dream did not stipulate the year.

Surah 49: Surah Hujuraat

THE ROOMS

THE LINK BETWEEN SURAH HUJURAAT AND SURAH FATAH

After the victory of the Muslims was announced in Surah Fatah, Allaah advises them about their code of conduct after conquering their enemies.

A SUMMARY OF THE SURAH

This Surah may also be divided into two parts. The first part commences from the beginning of the Surah and concludes at the end of verse 13. This part contains the following two basic themes:

* Showing respect to Rasulullaah ρ and the proper etiquette to be adopted when interacting with him.
* Etiquette of social interaction between Muslims.

The second part begins with verse 14 and terminates with the close of the Surah. This part reproaches some villagers who declared their Imaan, regarding it to be a favour to Rasulullaah ρ. Allaah tells them that true Imaan means not doubting any part of faith and exerting oneself with one's wealth in striving for the cause of Islam.

This part of the Surah also takes the message of Towheed further. While Surah Muhammad ρ made the statement "Laa ilaaha Illallah" (“None is worthy of worship but Allaah”), Surah Fatah goes a step further to assert that none other must be

regarded as partner to Him and His purity from partners must be hymned morning and evening. Now, Surah Hujuraat clearly asserts, “Verily Allaah has knowledge of the unseen things in the heavens and the earth and Allaah Sees what you do.” (verse 18)

Surah 50: Surah Qaaf

QAAF

THE LINK BETWEEN SURAH QAAF AND THE PRECEDING SURAHS

Surahs Muhammad ρ, Fatah and Hujuraat formed a part of the last fifth of the Qur'aan and detailed the aspect of Jihaad. Thereafter, Surahs Qaaf, Dhaariyaat and Toor begin the second part, detailing aspects like resurrection and reckoning.

The first part instructs Muslims to fight the Mushrikeen because they ascribe many partners to Allaah. The second part mentions that, besides their Shirk, they also refute resurrection, Qiyaamah and reckoning.

A SUMMARY OF THE SURAH

This Surah contains the following:

* Two logical proofs to substantiate resurrection, the first is detailed, while the second is brief.
* The beginning of the Surah reproaches the Kuffaar.
* The end of the Surah consoles Rasulullaah ρ.
* In between, mention is made of Towheed to a greater degree than was mentioned in the Preceding Surahs.
* The Kuffaar are warned about the punishment they will face in the Aakhirah.
* Glad tidings of Jannah are given to the Mu'mineen.

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Surah 51: Surah Dhaariyaat

THE WINDS THAT DISPERSE

THE LINK BETWEEN SURAH DHAARIYAAT AND SURAH QAAF

Surah Qaaf stated in no uncertain terms that resurrection will definitely take place. Surah Dhaariyaat takes the subject further by stating that, besides resurrection, rewards and punishment will also be given to those deserving them. Verses 5 and 6 mention, "Indeed what you have been promised is undoubtedly true (Qiyaamah shall certainly arrive) and retribution (rewards and punishment for actions) will undoubtedly take place."

A SUMMARY OF THE SURAH

Surah Dhaariyaat contains the following:

* Testimony about rewards and punishment.
* A description of resurrection.
* Two logical proofs to substantiate the advent of Qiyaamah.
* Five illustrations of worldly punishment. These are:

1. Verses 24 to 37 contain the first of the five illustrations of worldly punishment when Allaah discusses the destruction of the people of Loot υ.
2. The second illustration follows from verse 38 and terminates at the end of verse 40. In this illustration, Allaah describes how Fir'oun and his army were drowned in the sea because of their rebelliousness.
3. Thereafter, in verses 41 and 42, Allaah cites the example of the Aad. They were destroyed by a fierce tornado when they rejected the teachings of Hood υ.

4. Verses 43 to 45 mention the fourth illustration depicting world punishment, using the example of the Thamud.
5. Verse 46 mentions the fifth and final illustration, which took place before all those already mentioned. The example is of the nation of Nooh υ, who were drowned in a great flood when they refused to accept his preaching.

Surah 52: Surah Toor

(MOUNT) TOOR

THE LINK BETWEEN SURAH TOOR AND SURAH DHAARIYAAT

Surah Dhaariyaat states that rewards and punishment in the Aakhirah are a definite reality in the verse, "Indeed what you have been promised is undoubtedly true (Qiyaamah shall certainly arrive) and retribution (rewards and punishment for actions) will undoubtedly take place." Surah Toor defines the subject more finely by stating, "Indeed, the punishment of your Rabb shall take place (on the Day of Qiyaamah). There shall be none to avert it."

A SUMMARY OF THE SURAH

Surah Toor consists of the following:

* Two logical proofs to prove the immense powers of Allaah so that all may understand that it is simple for Allaah to punish people when and as He pleases.
* Consolation to Rasulullaah ρ.
* Warnings of punishment to the Kuffaar.
* Glad tidings of Jannah together with a detailed description of Jannah.
* Reproaches to those who reject Towheed.

Surah 53: Surah Najm

THE STAR

THE LINK BETWEEN SURAH NAJM AND SURAH TOOR

While Surah Toor emphasises that the rewards and punishment of the Day of Qiyaamah are a certain reality and that none can avert Allaah's punishment, Surah Najm stresses that no intercessor can change Allaah's decision of punishment. Not Laat, not Manaat, not Uzzah, nor any of the other idols of the Quraysh can achieve this to save their devotees from punishment. Therefore, it is futile to worship and supplicate to them.

A SUMMARY OF THE SURAH

Linked to the subject matter contained in the previous Surahs, Surah Najm contains the following:

* The central theme of the Surah is the negation of the belief that any being can alter Allaah's decision.
* An introduction with encouragement.
* The first assertion i.e. do not worship idols like Laat, Manaat and Uzza.
* The second assertion, i.e. do not think that intercession of the angels can alter Allaah's decree.
* Repetitions of the first assertion in verse 23.
* Repetitions of the second assertion in verses 26 to 28.
* Consolation for Rasulullaah ρ.
* Reproaches.
* A repetition of the central theme.

Surah 54: Surah Qamar

THE MOON

THE LINK BETWEEN SURAH QAMAR AND SURAH NAJM

While Surah Najm merely asserted that none besides Allaah be worshipped and accepted as an imposing intercessor, Surah Qamar presents the proof for this. In verse 49, Allaah say that it is only He Who has created everything to perfection. After Surah Qamar, all the other Surahs until Surah Hadeed, have their primary assertions towards the end.

A SUMMARY OF THE SURAH

The beginning and ending of the Surah contain:

* Objections.
* Consolation for Rasulullaah ρ.
* Warnings.
* Glad tidings.

The body of the Surah contains:

* Five illustrations of Allaah's punishment in this world.
* A warning to the people of Makkah.
* The primary theme of the Surah.

THE MOST MERCIFUL

THE LINK BETWEEN SURAH AR RAHMAAN AND SURAH QAMAR

Surah Qamar asserted that Allaah is the Creator of the universe and that Only He can assist people in need. Surah Ar Rahmaan goes a step further by asserting that since Allaah is the source of all help, His name must surely be most blessed. He should also be regarded as the fountainhead of all blessings. This assertion is made in the concluding verse of the Surah, where Allaah says, "Blessed is the name of your Rabb, the Possessor of majesty and benevolence."

A SUMMARY OF THE SURAH

* The beginning of the Surah, in some detail, mentions nine logical proofs of Allaah's immense powers in a most unique manner.
* Verses 26 to 45 make mention of some warnings to the Kuffaar with regard to the punishment they will have to face in this world and in the Aakhirah.
* Verse 46 up to the end discusses the pleasures and bounties that the Mu'mineen will receive in Jannah.
* The Surah repeatedly asks man and Jinn in a rhetorical manner which bounties of Allaah's do they reject by claiming that another being gave it to them.
* These multiple bounties denote that Allaah is the Only source of blessings and fortune. Those who deny this fact will have to face terrible consequences in this world and in the Aakhirah.
* However, those who will have Imaan and who accept this shall receive the everlasting bounties of Jannah.

Surah 56: Surah Waaqi'ah

THE HAPPENING

THE LINK BETWEEN SURAH WAAQI'AH AND SURAH AR RAHMAAN

The concluding verse of Surah Ar Rahmaan mentions, “Blessed is the name of your Rabb, the Possessor of majesty and benevolence.” This verse denotes that even Allaah's name is most blessed. Allaah says in the final verse of Surah Waaqi'ah, “So glorify the name of your Majestic Rabb” i.e. One should hymn Allaah's name and express His purity from all partners.

A SUMMARY OF THE SURAH

* The beginning of the Surah classifies people into three groups, viz. (1) As'haabul Maymanah (those on the right), (2) As'haabul Mash'amah (those on the left) and (3) the Saabiqoon (those who have excelled far ahead).
* The details concerning each of these three groups are then mentioned.
* A fleeting mention of these groups is repeated towards the end.
* The grandeur of the Qur'aan is emphasised.
* Acceptance of the Qur'aan is encouraged.
* Reproaches.
* The core assertion of the Surah is mentioned once midway between the Surah (verse 74) and once at the end (verse 96).
* Four logical proofs of Allaah's power are also mentioned. These are found in:

1. Verses 57 to 62
2. Verses 63 to 67,
3. Verses 68 to 70
4. Verses 71 to 73.

Surah 57: Surah Hadeed

IRON

THE LINK BETWEEN SURAH HADEED AND THE PRECEDING SURAHS

Surah Najm expounds the fact that none can overrule Allaah's decision and that none can truly be of assistance besides Allaah. Surah Qamar then proceeds to explain that it is Only Allaah Who has created everything perfectly. In more detail, Surah Ar Rahmaan expresses the belief that Allaah is the Creator, Master and Controller of the universe. Therefore, Only He must be regarded as the only source of blessings and fortune.

Thereafter, Surah Waaqi'ah asserts that Allaah's purity from all partners must be declared because none can share these attributes with Him. Once people have understood the above-mentioned concepts, they should be prepared to invest their lives and their wealth for the cause of propagating the same.

After Surah Hadeed, all the Surahs until Surah Tahreem (Surah 66) share the same themes contained in Surah Hadeed. Surah Hadeed contains the following two themes:

1. Spending one's wealth in Allaah's path.
2. Encouragement for Jihaad.

The four Surahs following Surah Hadeed (viz. Surahs Mujaadalah, Hashar, Mumtahina and Saff), share the second of the two themes. The first theme is shared by the next four Surahs, viz. Surahs Jumu'ah, Munafiqoon, Taghaabun and Talaaq. Thereafter, as an epilogue, Surah Tahreem contains mention of both these themes. Surahs Hashar, Saff, Jumu'ah and Taghaabun begin with Allaah's glorification (Tasbeeh) so that

people do not forget the principle belief in Towheed and negation of all types of Shirk. Together with this, people should also realise that Jihaad is waged for the propagation of the same belief.

A SUMMARY OF THE SURAH

* An introduction.
* The command to spend in Allaah's way.
* Five reasons for spending (in verses 7, 10, 11, 18 and 20).
* Encouragement to fight in Jihaad.
* Glad tidings of victory.

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Surah 58: Surah Mujaadalah

THE LADY WHO DEBATED

THE LINK BETWEEN SURAH MUJAADALAH AND SURAH HADEED

Surahs Mujaadalah, Hashar, Mumtahina and Saff are all linked to Surah Hadeed because they discuss the second theme of Surah Hadeed i.e. encouragement to Jihaad.

A SUMMARY OF THE SURAH

*	The ruling pertaining to 'zihaar' introduces the Surah.
*	The Munaafiqeen are rebuked.
*	Three laws pertaining to the reformation of the Munaafiqeen.
*	The Munaafiqeen are warned about the evil consequences of their deeds, which they will have to face in this world and in the Aakhirah.

Surah 59: Surah Hashar

THE EXILE

THE LINK BETWEEN SURAH HASHAR AND SURAH MUJAADALAHH

Whereas Surah Mujaadalah censured the worst of the Munaafiqeen, Surah Hashar deals with those Munaafiqeen who were not so intractable.

A SUMMARY OF THE SURAH

*	An assertion of Towheed.
*	Warnings about the consequences of hypocrisy to be faced in this world.
*	The distribution of the booty that is captured without a fight.
*	Reproaching the Munaafiqeen.
*	Towheed is repeated with proofs to substantiate it.

Surah 60: Surah Mumtahina

THE TESTED WOMAN

THE LINK BETWEEN SURAH MUMTAHINA AND THE PRECEDING SURAHS

While Surahs Mujaadalah and Hashar condemn the Munaafiqeen, Surah Mumtahina chides those Muslims whose behaviour resembled that of the Munaafiqeen when they were negligent about the affairs of Jihaad.

A SUMMARY OF THE SURAH

* Sincere Muslims are chided.
* The law pertaining to Muslim women who migrate from a Kaafir country to a Muslim country.
* The pledge of allegiance taken at the hand of Rasulullaah ρ.

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Surah 61: Surah Saff

THE ROWS

THE LINK BETWEEN SURAH SAFF AND SURAH MUMTAHINA

Surah Saff also chides certain Muslims.

A SUMMARY OF THE SURAH

* The Surah speaks of Towheed.
* The Surah reprimands certain Mu'mineen.
* Encouragement to Jihaad is given.
* An example of the Bani Israa'eel is cited.
* The glad tiding of pending victory is conveyed.

Surah 62: Surah Jumu'ah

FRIDAY

THE LINK BETWEEN SURAH JUMU'AH AND THE PRECEDING SURAHS

The Surahs from Surah Jumu'ah up to Surah Tahreem discuss the first theme propounded in Surah Hadeed (spending in Allaah's path) while the four Surahs before Surah Jumu'ah discussed the second theme of Surah Hadeed (Jihaad). Surah Jumu'ah also begins with mention of Allaah's glorification (Tasbeeh). The four Surahs (Jumu'ah, Munafiqoon, Taghaabun and Talaaq) make mention of the core theme towards the end to link it to the next Surah.

A SUMMARY OF THE SURAH

This Surah contains the following:

* Mention of Towheed.
* Confirming the truthfulness of Rasulullaah ρ.
* Condemning certain actions and beliefs of the Jews.
* The Mushrikeen are condemned.
* Encouragement to spend for Jihaad.

Surah 63: Surah Munaafiqoon

THE HYPOCRITES

THE LINK BETWEEN SURAH MUNAAFIQOON AND SURAH JUMU'AH

Surah Jumu'ah indicates to the Mu'mineen that they should learn the etiquette of spending in Allaah's path. Surah Munaafiqeen now speaks about those Munaafiqeen who said that none should spend on the Sahabah τ and that the people of Madinah should expel the Muhaajireen from Madinah. Allaah also tells the Muslims that they should spend from their own wealth and should not be dependent on people like the Munaafiqeen.

A SUMMARY OF THE SURAH

This Surah contains the following:

* The Munaafiqeen are reproached and their despicable condition is revealed.
* The Muslims are chided for not spending on their brethren and for their dependence upon the Munaafiqeen.

Surah 64: Surah Taghaabun

THE GREAT LOSS

THE LINK BETWEEN SURAH TAGHAABUN AND SURAH MUNAAFIQOON

While Surah Munafiqoon urged people to spend from the wealth that Allaah had given them, Surah Taghaabun goes a step further by hypothetically assuming that wealth actually belongs to people. With this assumption, Allaah encourages Muslims to give Him a loan (i.e. to spend their wealth in Allaah's path). If

they will comply, Allaah promises them greatly multiplied rewards in return.

A SUMMARY OF THE SURAH

The Surah contains the following:

* The concept of Towheed and a logical proof to substantiate it.
* Warnings of punishment in both worlds.
* The reason for spending in Allaah's path and for Jihaad is to preserve the belief of Towheed.
* Spending in Allaah's way.

Surah 65: Surah Talaaq

DIVORCE

THE LINK BETWEEN SURAH TALAAQ AND SURAH TAGHAABUN

Surah Talaaq finds its link in the concluding verses of Surah Taghaabun, in which certain injunctions to reform conditions are mentioned. When the Muslims are able to reform their mutual relationship, only then will they be able to fight united against the Kuffaar. Surah Talaaq promotes personal reform within Muslims so that domestic problems do not lead to enmity and disputes, thereby weakening the Muslims when they need to fight against the Kuffaar.

A SUMMARY OF THE SURAH

This Surah makes mention of the following:

* Certain laws pertaining to divorce (Talaaq).

*   Laws regarding maintenance and accommodation of the divorced woman.
*   Warnings of punishment in this world.
*   Glad tidings.
*   A logical proof to substantiate belief in Towheed.

Surah 66: Surah Tahreem

THE PROHIBITION

THE LINK BETWEEN SURAH TAHREEM AND THE PRECEDING SURAHS

Each of the two central themes of Surah Hadeed (spending in Allaah's way and Jihaad) has been discussed individually in all the Surahs after Surah Hadeed. However, Surah Tahreem contains mention of both these themes.

A SUMMARY OF THE SURAH

This Surah contains the following:

*   An introduction.
*   Prohibition from actions that are displeasing to Allaah.
*   An address to the Mu'mineen.
*   Spending in Allaah's path.
*   The command of Jihaad.
*   Examples of the Mu'mineen and the Kuffaar.

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Surah 67: Surah Mulk

THE KINGDOM

THE LINK BETWEEN SURAH MULK AND THE PRECEDING SURAHS

The Surahs from Surah Hadeed up to Surah Tahreem discuss spending and waging Jihaad for the cause of Towheed. The subsequent Surahs, from Surah Mulk until Surah Jinn discuss another aspect of Towheed i.e. the fact that Allaah is the source of all blessings. Surah Mulk presents many logical proofs to substantiate the assertion.

Surah Qalam, which follows Surah Mulk, states that the Muslims should never compromise on their beliefs even though the Kuffaar are prepared to make concessions in their beliefs. Surah Haaqa, which follows Surah Qalam, describes the awful plight in the Aakhirah of those who reject this belief.

A SUMMARY OF THE SURAH

This Surah contains the following:

* Several logical proofs to show that Allaah is the source of all blessings.
* These are mentioned in verses 1, 2, 3, 4, 5, 15, 19 and 24.
* Warnings of punishment to the Kuffaar.
* Glad tidings to the Mu'mineen.
* Methods of propagation.

Surah 68: Surah Qalam

THE PEN

THE LINK BETWEEN SURAH QALAM AND SURAH MULK

Surah Mulk established the fact that Allaah is the only Benefactor and does not share this attribute with any other being. Surah Qalam proceeds to warn Rasulullaah ρ (and the Muslims, of course) that the Kuffaar will be prepared to compromise their beliefs in order to get Muslims to do the same. They will be prepared to make concessions in their beliefs to entice Rasulullaah ρ and the Muslims to follow suit.

Their objective was to stop Rasulullaah ρ from making mention of their gods in a negative light. Allaah instructs Rasulullaah not to give in to their proposals.

A SUMMARY OF THE SURAH

The Surah contains the following:

* Reproach.
* Consolation to Rasulullaah ρ.
* The primary assertion of the Surah which is not to make any compromises in the belief that Allaah is the Only source of blessings.
* A warning of punishment in this world.
* Glad tidings.
* Warning of punishment in the Aakhirah.

Surah 69: Surah Haaqqa

THE INEVITABLE

THE LINK BETWEEN SURAH HAAQA AND SURAH QALAM

Allaah tells Rasulullaah ρ in Surah Qalam that he should not compromise the belief that Allaah is the only source of blessings. Those who reject this belief are warned in Surah Haaqa of the punishment they can expect to face in both worlds.

A SUMMARY OF THE SURAH

This Surah contains the following:

* Five instances of punishment in this world, viz. the punishment given to the Aad, the Thamud, the people of Fir'oun, the people of Loot and the people of Nooh υ.
* Punishment in the Aakhirah.
* Glad tidings of Jannah.
* The authenticity of Divine Revelation.

* The primary assertion of the Surah, viz. that those who refuse to believe that Allaah is the Only source of blessings will suffer punishment in both worlds.

Surah 70: Surah Ma'aarij

THE STAIRCASE

THE LINK BETWEEN SURAH MA'AARIJ AND SURAH HAAQA

After Surah Haaqa warned people against rejecting the belief that Allaah is the Only source of blessings, it was necessary that people take heed and believe in the oneness of Allaah and in the prophethood of Rasulullaahρ. However, they adopted an obstinate stance and instead of asking for Allaah's mercy and forgiveness, they asked for Allaah's punishment to afflict them, whereas the advent of punishment is imminent and inevitable.

A SUMMARY OF THE SURAH

Surah Ma'aarij contains the following:

* Reproach.
* Warning of punishment in the Aakhirah.
* Glad tidings in the Aakhirah.

Surah 71: Surah Nooh

NOOH

THE LINK BETWEEN SURAH NOOH AND THE PRECEDING SURAHS

The series of Surahs from Surah Mulk to Surah Jinn are like one Surah with regard to subject matter. Surah Mulk established the belief that none besides Allaah should be regarded as the source of all blessings. Thereafter, Surah Qalam emphasised that no compromises should be made with regard to this belief. Next came Surah Haaqa, which mentions grave warnings of a terrible punishment for those who reject this belief. At the same time, it also conveyed glad tidings to those who subscribe to the belief.

Surah Haaqa is followed by Surah Ma'aarij, which condemns the Mushrikeen for their foolishness in asking for Allaah's punishment instead of heeding the warnings. After these Surahs, Surah Nooh and Surah Jinn quote further proofs to substantiate the belief.

Surah Nooh contains a detailed quoted proof from the life and teachings of Nooh υ.

A SUMMARY OF THE SURAH

Surah Nooh contains the following:

* Nooh υ preaches to his people, and they reject his message and behave haughtily.
* An illustration is given about how the Kuffaar are destroyed.
* Logical proofs contained in Nooh υ's preaching.
* The essence of the Surah is that no deficiency should take place in the preaching of Towheed. It must be preached with tolerance and determination, despite the obstacles that the Kuffaar may place.

Surah 72: Surah Jinn

THE JINN

THE LINK BETWEEN SURAH JINN AND SURAH NOOH

Surah Nooh quoted extensively from Nooh υ that Allaah is the Only fountainhead of all blessings. Surah Jinn now presents similar proofs from the statements of the Mu'mineen Jinn to prove this belief. People are informed in this Surah that even the Jinn listen to the Qur'aan and preach Towheed to their species.

A SUMMARY OF THE SURAH

Surah Jinn contains the following:

* Quoted proofs from the Jinn.
* Warnings.
* Glad tidings.

*   The concept of Towheed.

Surah 73: Surah Muzzammil

THE ONE WRAPPED IN A SHAWL

THE LINK BETWEEN SURAH MUZZAMMIL AND THE PRECEDING SURAHS

Surahs Muzzammil and Muddathir both discuss the same subject matter. The Surahs preceding these two discussed an aspect of Towheed i.e. the belief that only Allaah is the source of all blessings. This was discussed at great length, using logical proofs, quoted proofs, warnings and various other modes and methods of address. In this way, Shirk is effectively refuted.

After this, the message is that the Qur'aan must be recited because it is a means of guidance and Towheed should be clung to with tenacity. Surah Muzzammil contains the instruction to recite the Qur'aan properly, while Surah Muddathir exhorts the Muslims that they should confine themselves not only to the recitation of the Qur'aan, but they should also propagate its injunctions, especially that of Towheed.

A SUMMARY OF THE SURAH

The first nine verses of the Surah contain the first instruction to stand in prayer (Tahajjud salaah) for a part of the night, in which the Qur'aan should be recited. Allaah should then be worshipped in earnestness and no partners should be associated with Him.

Thereafter, verses 10 and 11 console Rasulullaah ρ by telling him not to be grieved by what the Kuffaar say because Allaah will settle their affair. Allaah then warns the Kuffaar and the Mushrikeen about the various forms of punishment that they will have to suffer in the Aakhirah (verses 12 to 14).

From the words "Verily We have sent a Rasool (Muhammad ρ) to you people…" until the end of verse 16, Allaah reminds the Mushrikeen that He has sent to them a great prophet, just as He had sent a prophet to Fir'oun. When Fir'oun refused to believe in Moosa and rejected his message, Allaah destroyed him along with his entire army. Allaah warns the Mushrikeen that they will also suffer Allaah's punishment if they choose to oppose Rasulullaah ρ.

In verses 17 and 18, Allaah again warns people about the Aakhirah, reminding them that punishment in this world will not end the affair, but they will have to suffer dreadful consequences in the Aakhirah as well. Thereafter, Allaah impresses upon them that they should follow the advice of the Qur'aan, when He says, "(All of) This (already mentioned) is advice indeed. So whoever wishes to do so, should adopt a path (the path of Islaam) to (attain the pleasure of) his Rabb.

The concluding verse of the Surah is related to the beginning of the Surah because of its reference to performing salaah during the late hours of the night. Allaah says that He is Aware of that fact that some people are ill, some are weak, others are on journey and there are those who are fighting in Jihaad. Therefore, Allaah makes the concession that people can perform the Tahajjud salaah as they please, without any compulsion. Therein, they may recite as much of the Qur'aan as they can manage.

Surah 74: Surah Muddathir

The One Wrapped in a Blanket

THE LINK BETWEEN SURAH MUDDATHIR AND SURAH MUZZAMMIL

Surah Muzzammil conveyed the message that people should recite the Qur'aan and remain steadfast on their belief in Towheed. Surah Muddathir goes a step further by saying that, not only should people recite the Qur'aan and practise it, but they should also actively involve themselves in propagating Towheed as well as every other injunction of the Qur'aan.

A SUMMARY OF THE SURAH

The beginning six verses of the Surah contain the following primary instructions:

* Warn others against Allaah's punishment.
* Speak about Towheed.
* Proclaim Allaah's purity from all partners.

Thereafter, Allaah gives encouragement to Rasulullaah ρ in verse 7. Verses 8 to 10 proceed to warn people that the inevitable Day of Judgement will be difficult for the Kuffaar. In verses 11 to 16, Allaah severely rebukes those who reject the message of Islam, more particularly a Mushrik by the name of Waleed bin Mughiera. The punishment in store for such people in the Aakhirah is then mentioned in verses 17 to 31.

Allaah condemns these people further in verses 32 to 38, after which He conveys glad tidings to the Mu'mineen in verses 39 and 40. From verse 41 up to verse 48, Allaah speaks about how the Kuffaar and sinners will admit their sins on the Day of Qiyaamah and realise that they are suffering on account of the same.

The concluding eight verses of the Surah describe how the Kuffaar flee from the message of Towheed and other advice just as donkeys flee from a lion. They demand that Allaah personally conveys the message to them, a demand which will never be realised.

Surah 75: Surah Qiyaamah

(The Day of) Qiyaamah

THE LINK BETWEEN SURAH QIYAAMAH AND THE OTHER SURAHS

Apart from rejecting Towheed, the Mushrikeen also rejected the belief in Qiyaamah along with the rewards and punishment in the Aakhirah. Therefore, Allaah emphasises belief in Qiyaamah from Surah Qiyaamah up to the end of Surah Taariq (Surah 86). Since Towheed is the central belief of a Mu'min, it is also repeatedly mentioned in many of the Surahs.

A SUMMARY OF THE SURAH

In the first two verses, Allaah takes two oaths to emphasise that the advent of Qiyaamah is inevitable. "Does man think that We shall never gather his bones?… (until the words) …When will Day of Qiyaamah come?" (verses 3 to 6). In these verses, Allaah condemns the Mushrikeen for thinking that He cannot resurrect them, whereas the feat is not difficult at all for Allaah. Allaah will even reproduce their original fingerprints when resurrecting their decayed corpses.

In verses 7 to 15, Allaah warns people about the Aakhirah, after which He addresses Rasulullaah ρ. Allaah conveys the message to Rasulullaah ρ that He can easily embed the Qur'aan within Rasulullaah ρ's heart without any effort just as He can combine the sun and the moon and resurrect people with as fine a detail as their fingerprints.

Allaah then chides people in verses 20 and 21 for preferring the world to the Aakhirah. Thereafter, Allaah speaks about the good fortune of certain people, when he says, "Many faces (the faces of the people in Jannah) on that day (of Qiyaamah) will be resplendent, looking at their Rabb." On the contrary, there will

be those not so fortunate, who will have to suffer punishment on the Day of Qiyaamah, as mentioned in verses 24 to 30.

In the remaining verses of the Surah, Allaah again condemns people, especially those who think that man has not been created for a purpose. Allaah also conveys the message that He can easily resurrect people because he created them the first time.

Surah 76: Surah Insaan

MAN

THE LINK BETWEEN SURAH INSAAN AND SURAH QIYAAMAH

Surah Qiyaamah warned people against rejecting the belief in Qiyaamah. It rebukes with the words, "Does man think that We shall never gather his bones (to resurrect him on the Day of Qiyaamah)?" In Surah Dahar, Allaah elucidates the matter in more detail when He says that man was once a non-entity, after which Allaah created him from a drop of fluid and granted him the faculties of hearing and sight. This denotes that Allaah can certainly repeat the procedure to resurrect man for Qiyaamah.

Whereas Towheed was not explicitly mentioned in Surah Qiyaamah, Surah Dahar negates Shirk (the antithesis of Towheed) in verses 25 and 26. While Surah Qiyaamah did not convey many glad tidings of rewards in the Aakhirah, Surah Dahar makes extensive mention of this.

A SUMMARY OF THE SURAH

The first three verses of the Surah discuss the creative power of Allaah, Who has created man from a single drop of fluid. It will therefore be simple for Allaah to resurrect people on the Day of

Judgement. In verse 4, the Kuffaar are warned of a dreadful punishment in the Aakhirah. Verses 5 to 22 explain the boons and bounties that the pious bondsmen of Allaah will receive in Jannah.

"(O Rasulullaahρ !) Verily We have revealed the Qur'aan to you…" (verse 23). This verse draws people's attention to the Qur'aan, after which Allaah proceeds to encourage Rasulullaah in verse 24, exhorting him to continue propagation even though the Kuffaar will not relent in their opposition.

"Indeed these people (the Kuffaar) love the world and leave behind them (have no concern for) a weighty day (the Day of Qiyaamah)" (verse 27). This verse reiterates the message contained in verses 20 and 21 of Surah Qiyaamah, where Allaah rebuked people for preferring the world to the Aakhirah.

In verse 24, Allaah again tells man that He is Able to resurrect him on the Day of Qiyaamah, just as He was Able to create him initially. Allaah then tells people that the Qur'aan is a reminder for them which they may follow if they choose to. The Surah concludes with the words, "He (Allaah) enters whoever He wills into His mercy (by guiding them to Imaan) and has prepared a painful punishment for the oppressors (for the Kuffaar)."

Surah 77: Surah Mursalaat

THE (WINDS) RELEASED

THE LINK BETWEEN SURAH MURSALAAT AND SURAH DAHAR

Surah Dahar explains how Allaah created man, so that people may understand the occurrence of resurrection. Surah Mursalaat goes further to explain the occurrences after resurrection i.e. rewards and punishment. The opening verses of the Surah speak

about gentle winds and destructive winds so that one may realise that, on the Day of Qiyaamah, Allaah's mercy will envelope some people, whereas others will suffer His wrath and punishment.

A SUMMARY OF THE SURAH

The opening seven verses of the Surah cite the example of varying winds to depict the severity and ease to be experienced by different people on the Day of Qiyaamah. Verses 8 to 15 mention that, although the Kuffaar refuse to admit it in this world, they will be forced to concede the error of their beliefs on the Day of Qiyaamah, when they will have a clear perception of events. However, by then they will be in a terrible state.

"Have We not destroyed the former nations …? (until the words) …May misery be the lot of the rejecters on that day!" (verses 16 to 19). In these verses, Allaah warns people that if they reject the message of Towheed, they stand to share the fate of many nations who were destroyed previously.

The first logical proof in substantiation of Qiyaamah is mentioned in verses 20 to 23, where Allaah says that he can easily resurrect people just as He created them the first time. Thereafter, the second logical proof follows in verses 25 and 26, to be followed by the third and the fourth in verse 27. In these verses, Allaah speaks about the way in which He created the earth to contain animate as well as inanimate creatures. He placed the high mountains on it and gave people sweet, palatable water to drink. Can people possibly be ungrateful to Him after this and reject His message? Allaah then describes Jahannam in verses 30 to 39 as a warning to those who refuse to submit to Him.

"Verily those with Taqwa shall be (enjoying themselves) in shade, springs… (until the words) …Thus do We reward those who do good" (verses 41 to 44). These verses speak about the bounties that Allaah's righteous servants will receive in Jannah. In Jannah, they will enjoy springs of the most appetising drinks

and any fruit they desire. The concluding five verses of the Surah condemn the Kuffaar for their obstinate behaviour.

26⊥ 29_ (end last)

Surah 78: Surah Naba

THE NEWS

THE LINK BETWEEN SURAH NABA AND SURAH MURSALAAT

Surah Mursalaat makes it clear that Allaah's promises will certainly come to pass. A part of these promises are the bounties that Allaah will shower on the pious people in the Aakhirah. The verses of Surah Naba mentions many bounties that Allaah conferred on blessed man in this very world. At the same time, man cannot forget that he also suffers many adversities and difficulties. Allaah makes mention of these worldly bounties so that man's attention is drawn to the fact that Allaah will also confer bounties to people in the Aakhirah. Of course, there will be many who will have to suffer punishment in the Aakhirah as well, just as they suffer these in the world.

A SUMMARY OF THE SURAH

The first five verses reproach those Kuffaar who expressed doubt about the advent of Qiyaamah. Allaah says that these people will soon realise how wrong they are. In verses 6 to 16, Allaah recounts the various bounties that he has bestowed on man so that man realises that Allaah can grant him the bounties of the Aakhirah as well.

Verses 17 to 30 describe the frightful scene of Qiyaamah, beginning with the advent of Qiyaamah and terminating with the scene where people will be cast into Jahannam. A description of

the bounties to be received by the people of Jannah follow in verses 31 to 36.

“the Rabb of the heavens, the earth and whatever is between them and the Most Compassionate…” (verse 37). This verse refers to the most pertinent subject of Towheed. It refutes the notion that any being can overrule Allaah's decree. The closing two verses clearly mention that the advent of Qiyaamah is certain. Therefore, people should prepare themselves well before it occurs, otherwise they will only be filled with regrets.

Surah 79: Surah Naazi'aat

THOSE WHO EXTRACT

THE LINK BETWEEN SURAH NAAZI'AAT AND SURAH NABA

Surah Naba makes mention of only Allaah's bounties in this world, without mentioning the adversities. People are expected to call to mind the adversities as well, after which they would deduce that just as Allaah will bestow bounties on people on the Day of Qiyaamah, He will also give punishment.

Moving a step closer, Surah Naazi'aat mentions that the angels of death will also behave in a like manner when claiming people's souls. While they will be gentle and compassionate towards the pious Mu'mineen, they will be harsh towards the Kuffaar.

A SUMMARY OF THE SURAH

The beginning of the Surah describes the angels of death when they claim people's souls. This indicates the rewards and punishment people will receive in the Aakhirah. Verses 6 to 9

describe the horror of the Day of Judgement, which will terrify people. Allaah then mentions the Kuffaar who refute resurrection and question the advent of Qiyaamah. They mockingly asked whether decomposed bones can be brought back to life.

"Has the story of Moosa reached you…? (until the words) …There is certainly a lesson in this for the one who fears (Allaah's punishment)" (verses 15 to 26). Here, Allaah cites an example of His punishment in this world which the Kuffaar will suffer. Allaah talks about how Fir'oun rejected the message of Moosa υ and was eventually destroyed by punishment in this very world. Of course, he will still have to face worse punishment in the Aakhirah.

In verses 27 to 33, Allaah asks whether resurrection can be more difficult than the initial creation of all His creation like the skies, the mountains and all the fauna and flora. The verse prompts people to realise that resurrecting previously created phenomena cannot be difficult for the Mighty Allaah, Who has created so many other creatures from nothing.

From verses 34 to 39, Allaah again warns people about the Day of Qiyaamah. Thereafter, glad tidings are given to the pious Mu'mineen that they will be admitted into Jannah (verses 40 and 41). In the concluding verses Allaah refers to those who ask Rasulullaah about the actual time when Qiyaamah will take place. However, only Allaah possesses this knowledge.

Surah 80: Surah Abas

HE FROWNED

THE LINK BETWEEN SURAH ABAS AND SURAH NAAZI'AAT

Compared to Surah Naazi'aat, Surah Abas mentions more details about the Day of Qiyaamah. The Surah states that although the Kuffaar and sinners will be punished in the Aakhirah, the Day of Qiyaamah will itself be so frightening that people will flee from their kith and kin.

A SUMMARY OF THE SURAH

The Surah may be divided into two parts. The first part contains the following three discussions:

1. The first discussion (from the beginning to verse 16) strongly advices Rasulullaah ρ and describes the grandeur of the Qur'aan.
2. The second discussion (verses 17 to 23) condemns the Mushrikeen, who display ingratitude to Allaah by disobeying Him despite exploiting all His bounties to them.
3. The third discussion (verses 24 to 32) contains a logical proof to substantiate Qiyaamah. In these verses, Allaah prompts people to reflect on who provides the various types of food and drink for them and their animals. The One Who provides all this sustenance can certainly resurrect them on the Day of Qiyaamah.

In the second part of the Surah, Allaah describes the Day of Qiyaamah from verse 33 to 37. Here Allaah mentions that the day will be so frightening that every person will flee in terror from the next, even though they may be parents, children or other blood relatives.
However, there will be those who will not suffer the same fate, but will be resplendent and happy. These will be the sincere Mu'mineen, who are mentioned in verses 38 and 39. The last three verses conclude with a description of the Kuffaar and Mushrikeen, who will be disgraced on that day.

Surah 81: Surah Takweer

THE FOLDING

THE LINK BETWEEN SURAH TAKWEER AND SURAH ABAS

Surah Abas speaks about the terror of the Day of Qiyaamah when people will flee from their close relatives and will be engrossed in their own affairs. Moving a step further into the Aakhirah, Surah Takweer makes mention of how people will be dispatched to their respective abodes in Jannah or Jahannam after reckoning.

A SUMMARY OF THE SURAH

The first thirteen verses summarises 12 occurrences on the Day of Qiyaamah, six of which will occur in this world, while the other six will take place in the Aakhirah. People are further warned about their destination to the Aakhirah in verses 13 to 18, which includes many oaths taken by Allaah.

Verses 19 to 25 declare that the exalted Qur'aan was revealed by the Most Glorious Allaah through the agency of a powerful, trustworthy angel who is extremely close to Allaah, viz. Jibra'eel. Allaah says that the Qur'aan is not the speech of any Shaytaan (Allaah forbid!), nor is Rasulullaah an insane person (Allaah forbid!).
"So (instead of embracing the Qur'aan,) where are you (Kuffaar) heading…? (until the words) …You cannot will anything without the will of Allaah the Rabb of the universe." (verses 26 to 29) In these concluding verses, Allaah asks people why they go astray when the Qur'aan is there for their guidance. The person who desires to be rightly guided should follow the Qur'aan and find his way.

Surah 82: Surah Infitaar

THE SPLITTING

THE LINK BETWEEN SURAH INFITAAR AND SURAH TAKWEER

Although Surah Infitaar mentions only four of the many occurrences of Qiyaamah contained in Surah Takweer, it includes more details. It therefore sounds a louder warning to people. Whilst Surah Takweer mentioned that people will be dispatched to their respective abodes, Surah Infitaar goes further to state that they will never emerge from there.

Surah Infitaar also negates the notion that any being besides Allaah can be of assistance on the Day of Qiyaamah. This is mentioned at the end of the Surah, where Allaah says, "It shall be a day when one soul will be unable to benefit another soul in the least. On that day all authority will be Allaah's (and no one else will have any say in the administration of affairs)."

A SUMMARY OF THE SURAH

Certain occurrences on the Day of Qiyaamah (which have been mentioned in Surah Takweer) are reiterated in the first four verses of Surah Infitaar. In verses 5 to 8, man is questioned about what has diverted his attention from the Benevolent Allaah, Who has created and beautified man. Man cannot thank Allaah enough for the multitude of favours Allaah has bestowed upon him.

Allaah continues to rebuke the Kuffaar, who reject the belief in Qiyaamah even though their every deed is being meticulously recorded. Thereafter, verses 13 to 18 remind people again about the inevitability and imminence of the Day of Qiyaamah. The Surah then concludes by emphasising that none can impose on Allaah through intercession. This is mentioned in verse 19 where Allaah says, "It shall be a day when one soul will be unable to

benefit another soul in the least. On that day all authority will be Allaah's (and no one else will have any say in the administration of affairs).”

Surah 83: Surah Mutaffifeen

THOSE WHO CHEAT

THE LINK BETWEEN SURAH MUTAFFIFEEN AND SURAH INFITAAR

Whilst Surah Infitaar mentions that people will not be able to escape from Jahannam, Surah Mutaffifeen goes further to state that each person's name will be recorded in a special register. Accordingly, people will be dispatched to their respective abodes and none will be able to remove his/her name from the register, even through intercession.

A SUMMARY OF THE SURAH

The first six verses of the Surah condemn those people who cheat in weight and measure. They seem not to fear the day when they will stand before Allaah to answer for their misdeeds. Verses 7 to 9 mention that their names will be recorded in the Sijjeen, which will condemn them to an eternity in Jahannam. They will never be able to remove their names from it.
Allaah then censures those who deny the advent of Qiyaamah and then says, “When Our Aayaat are recited to him, he says, '(These are merely) Fables of the men of old'” (verse 13). In verses 15 to 17, Allaah again warns people about the terrible repercussions of sin in the Aakhirah.

The antithesis of the above is mentioned in verses 18 to 28, where Allaah speaks about those who were righteous. Their names will be recorded in the Illiyyeen, after which they will be

admitted into Jannah. There they will be extremely happy and will receive all types of delicacies to eat and drink.

The concluding verses warn the Kuffaar against mocking and ridiculing the Mu'mineen. They consider the Mu'mineen to be lowly and misguided, and even scoff them. However, on the Day of Qiyaamah the tables will be turned against them and it will be the chance of the Mu'mineen to laugh.

Surah 84: Surah Inshiqaaq

THE TEARING

THE LINK BETWEEN SURAH INSHIQAAQ AND SURAH MUTAFFIFEEN

Whereas Surah Mutaffifeen states that each person's name will be recorded in a special register, Surah Inshiqaaq goes further to mention that the people in Jahannam will be subjected to various levels of punishment, each one being worse than the next.

While Surah Mutaffifeen cites the case of a group people who commit a grave sin (i.e. cheating) and condemns them, Surah Inshiqaaq encourages people rather to do good.

A SUMMARY OF THE SURAH

The first five verses of the Surah describe the initial occurrences that will take place in the Day of Qiyaamah, when the skies will be rent asunder and the earth will swallow everything up. Thereafter, verse 6 reminds man about the time when he will meet his Creator, thereby encouraging him to prepare for this meeting by performing good deeds.

"As for him who is given his record (of his actions) in his right hand… (until the words) …and he will return happily to his family

(in Jannah)" (verses 7 to 9). These verses describe the fortunate people who will receive their record of deeds in their right hands, indicating that they will be entered into Jannah. Their reckoning will be extremely easy.

Verses 10 to 15 then cite the condition of the unfortunate people, who will receive their record of deeds behind their backs. These people will wail and lament and will finally be cast into Jahannam. In verses 16 to 19, Allaah takes several oaths to confirm the fact that people will be subjected to increasingly worse stages in Jahannam.

"What is the matter with them (the Kuffaar) that they do not have Imaan and do not prostrate when the Qur'aan is recited to them?" (verses 20 and 21). In these verses, Allaah expresses surprise at the Kuffaar who do not believe despite the fact that they have heard and have even witnessed so many signs and tokens through which the truth can be clearly perceived. They still wish to be stubborn and refuse to submit to the laws of the Qur'aan.

In verses 22 to 24, Allaah warns the rejecters of a dreadful punishment. Thereafter, in the final verse of the Surah, Allaah adds that those who believe and do good deeds will receive unlimited rewards from Him.

Surah 85: Surah Burooj

THE STARS

THE LINK BETWEEN SURAH BUROOJ AND SURAH INSHIQAAQ

In comparison to Surah Inshiqaaq, Surah Burooj includes more oaths to prove the advent of Qiyaamah. It also contains mention

of Towheed, which was not explicitly mentioned in Surah Inshiqaaq.

A SUMMARY OF THE SURAH

The opening three verses of the Surah contain three oaths by which the advent of Qiyaamah is attested to. Verses 4 to 8 make reference to the atrocities that the Kuffaar perpetrate against the Mu'mineen in this world. Of course, in the Aakhirah the situation will be reversed because the Kuffaar will be the ones to suffer.

"…to Whom belongs the kingdom of the heavens and the earth. Allaah is Witness to everything" (verse 9). This verse emphasises that everything in Allaah's control, and that He is Omnipresent. Therefore, one should supplicate only to Him when in need. Verse 10 sounds a warning of punishment against those who harass the Mu'mineen, after which Allaah conveys glad tidings to the Mu'mineen in verse 11.

In verse 12, Allaah informs people that His punishment is severe, just as the Day of Qiyaamah will be. Allaah then adds, "Verily, it is He Who creates the first time and then creates again. He is the Most Forgiving, All Loving Owner of the Throne, the Majestic and the One Who does as He pleases." (verses 13-16)

Verses 17 to 20 convey the message that just as the sky encompasses people so that they cannot proceed beyond its limits, Allaah's knowledge also encompasses everything. Nothing is hidden from Him and none can escape His punishment. Rebutting those who reject the Qur'aan, Allaah concludes the Surah by saying, "But (far from being something that can be rejected,) it is the Glorious Qur'aan (which is recorded) in the Lowhul Mahfoodh (and can therefore not be altered in any way)."

Surah 86: Surah Taariq

THAT WHICH COMES AT NIGHT

THE LINK BETWEEN SURAH TAARIQ AND SURAH BUROOJ

Surah Burooj attests to the certainty of Qiyaamah and also mentions the punishment of this world as well as that of the Aakhirah. Surah Taariq states that if the Kuffaar refuse to believe after these matters have been clarified, they should still be granted another opportunity to accept Imaan. However, if they choose to remain obstinate, they will be drawing Allaah's wrath upon themselves.

A SUMMARY OF THE SURAH

The first four verses of the Surah inform people that angels have been appointed over each of them to make a meticulous record of their deeds. Therefore, they should be assured of receiving the full reward for their deeds.

“(If) Man (doubts the coming of Qiyaamah, he) should ponder about what he was created from… (until the words) …There shall then neither be any power nor assistant for man (against Allaah's punishment).” (verses 5 to 10). In these verses, Allaah draws man's attention to the fact that He created man from a drop of fluid. It is therefore very simple for Him to resurrect man on the Day of Qiyaamah.

Verses 11 to 14 present the second logical proof to substantiate the reality of Qiyaamah. Allaah refers to that fact that He can easily resurrect man just as he sends rain from the skies to revive barren soil, causing it to flourish with a myriad of vegetation.

The concluding three verses of the Surah condemn the behaviour of the Kuffaar and also contain the central message of the Surah, i.e. to grant respite to the Kuffaar.

Surah 87: Surah A'la

THE MOST HIGH

THE LINK BETWEEN SURAH A'LA AND SURAH TAARIQ

Two of the most fundamental contentions that the Mushrikeen had with Rasulullaah ρ concerned:

* The belief of Towheed.
* Resurrection and retribution.

The belief in resurrection and Qiyaamah has been elucidated in the Surahs up to Surah Taariq. The belief in Towheed is then discussed in the Surahs commencing from Surah A'la. One of the main reasons why the Mushrikeen opposed Towheed was their overwhelming love for the world and being totally engrossed with its pleasures. It is for this reason that Allaah urges abstinence from the world along with the belief in Towheed.

While some Surahs mention both these aspects, others mention only one, while there are also those that contain only warnings against rejecting them. In between these Surahs, Surah Duha and Inshiraa, unlike the others, contain consolation for Rasulullaah ρ and the Sahabah τ.

A SUMMARY OF THE SURAH

Since Surah A'la begins the final portion of the Qur'aan in terms of subject matter. It mention's Towheed as well as abstinence from the world. The Surah begins with the words, "Glorify the name of your Exalted Rabb." This verse itself denotes that people

should proclaim Allaah to be Pure from all partners because He is The Only True Helper and Knower of the unseen.

Verses 2 to 5 then explain why Allaah is the Only True Helper, thereby establishing the first part of Towheed. The reward for propagating this belief is then mentioned in verse 6. Verse 7 then establishes the second part of Towheed, when Allaah says, “Verily Allaah knows what is apparent and what is hidden.” Therefore, it is understood that Only Allaah has knowledge of the unseen. Verse 8 continues to mention the reward for propagating this aspect of Towheed.

After citing these two aspects of Towheed, Allaah proceeds to console Rasulullaah ρ telling him that his task is confined to propagation and that he is not responsible to make people believe. Thereafter, verses 12 and 13 warn people about the punishment of the Aakhirah, while verses 14 and 15 convey glad tidings of salvation for the righteous.

“However, they (most people) prefer the life of this world whereas the Aakhirah is much better and much more lasting” (verses 16 and 17). These verses urge people to abstain from the luxuries of this world and to apply themselves in acquiring the success of the Aakhirah. Allaah then says that the previous scriptures have also propounded the message conveyed thus far. The same is to be found in the scriptures of Ibraheem and Moosa . Therefore, the contents of these scriptures serve as a proof for the authenticity of the Qur'aan.

Surah 88: Surah Ghaashiya

THE OVERWHELMING THING

THE LINK BETWEEN SURAH GHAASHIYA AND SURAH A'LA

Surah Ghaashiya serves as a conclusion for Surah A'la and concentrates on warnings and glad tidings of the Aakhirah. Many Surahs after this will also appear to be conclusions to the Surahs preceding them.

A SUMMARY OF THE SURAH

The opening seven verses of the Surah sound warnings of the dreadful punishment of the Aakhirah, while the following nine verses discuss the rewards and bounties that the pious bondsmen of Allaah shall receive in the Jannah. Thereafter, verses 17 to 20 prompt people to reflect on Allaah's greatness by pondering over four remarkable creations of His.

Allaah then consoles Rasulullaah ρ by again telling him that his task is confined to propagation and that he cannot force people to believe. In conclusion, the Surah warns the Kuffaar of a grave punishment in the Aakhirah.

Surah 89: Surah Fajr

THE DAWN

THE LINK BETWEEN SURAH FAJR AND THE PRECEDING SURAHS

Surah Fajr discusses one of the two themes propounded in Surah A'la, viz. abstinence from the world. It elucidates the corrupted and transitory nature of this world. While Surah Ghaashiya serves as a conclusion to Surah A'la, Surah Fajr is an extension to one of its themes.

A SUMMARY OF THE SURAH

The first five verses of the Surah emphasise five specific times when people should pay special attention to supplicating to Allaah and forsake their pursuit of the world.

“Have you not seen how your Rabb dealt with the Aad…?” (verse 6). Here Allaah cites the first example of how people were punished in this very world. The nation of Aad preferred this world to the Aakhirah, which led to their destruction. The commodities and wealth that they accumulated in the world were then of no avail to them. This epic teaches people to exercise abstinence from the world because it eventually entangles one, leading him to earn Allaah's wrath and punishment.

Allaah then cites the second and third examples of this kind in verses 9 and 10 respectively. Here, Allaah speaks about the destruction of the Thamud and Fir'oun, who were also destroyed by Allaah's punishment when they denied the belief in Towheed and Qiyaamah.

Verses 15 and 16 condemn man for regarding the material gains of this world to be the criterion for honour and respect. It is evident that this is incorrect because the criterion is piety and obedience to Allaah. From verse 17 to verse 20, Allaah censures man for a series of iniquities, each being worse than the other. The Surah then terminates with mention of the punishment of the Aakhirah in verses 21 to 26, followed by glad tidings of salvation in the concluding four verses.

Surah 90: Surah Balad

THE CITY

THE LINK BETWEEN SURAH BALAD AND SURAH FAJR

Surah Balad serves as an epilogue to Surah Fajr. While Surah Fajr condemned excessive love of this world, Surah Balad

counsels man with regard to where this wealth should be spent. The Surah conveys the message that wealth should not merely be accumulated, but it should be spent in the way that Allaah has ordained. There will be no virtue in spending one's wealth in the wrong ways. Then too, spending for correct causes will also be worthless when the person spending is not a Mu'min.

A SUMMARY OF THE SURAH

The first four verses of the Surah warn people about the detrimental repercussions of sins in this very world. The essence of this message is that Allaah reserves the right to put people through hardships if He chooses to do so.

In verses 5 to 16, Allaah censures man for thinking that none has power over him. Allaah also tells people that all their praiseworthy financial contributions will be worthless if they do not possess Imaan. Verse 17 cautions people that they should first be Mu'mineen before spending on the deserving ones mentioned earlier in the Surah.

“These are the people of the right.” Here Allaah praises those people who spend for the correct causes while in the state of Imaan. Allaah declares that they will be included among the “people of the right,” who are guaranteed entry into Jannah. The last three verses of the Surah speak about the “people of the left,” who are destined for Jahannam.

Surah 91: Surah Shams

THE SUN

THE LINK BETWEEN SURAH SHAMS AND THE PRECEDING SURAHS

Both Surah Shams and Surah Layl repeat both themes of Surah A'la, viz. Towheed and abstinence from the world. Surah Shams clearly differentiates between correct and erroneous beliefs, making it clear that these can never be the same. Surah Layl clarifies that fact that good and evil deeds can never be the same: a generous person cannot be equated to a miser, nor can a Mu'min be equated to a Kaafir.

A SUMMARY OF THE SURAH

In drawing comparisons between light and darkness, between day and night, and between the sky and the earth, the first ten verses denote that the pure soul which is free from kufr and Shirk can never be compared to the evil soul which is contaminated with kufr and Shirk.

The remaining verses of the Surah cite the example of how the Thamud were destroyed when they rejected the belief in Towheed and failed to purify their souls. Similar will be the predicament of any other individual or nation that follows their example.

Surah 92: Surah Layl

THE NIGHT

THE LINK BETWEEN SURAH LAYL AND SURAH SHAMS

Like Surah Shams, Surah Layl differentiates between correct and erroneous beliefs.

A SUMMARY OF THE SURAH

This Surah may be summarised as follows:

* Verses 1 to 4, say that just as day and night, and male and female are different, so too are deeds. Good and evil deeds can never be the same.
* Verses 5 to 13, explain the above.
* Verses 14 to 16, warn about the terrible consequences to be faced in the Aakhirah.
* Verses 17 to 21, convey glad tidings of rewards to be received in the Aakhirah.

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Surah 93: Surah Duha

THE LIGHT OF DAY

THE LINK BETWEEN SURAH DUHA AND THE PRECEDING SURAHS

While Surah Layl terminates the discussion that began with Surah A'la, Surahs Duha and Inshiraah proceed to console Rasulullaah ρ so that he may never grow despondent when propagating the message of the beliefs of Islaam.

A SUMMARY OF THE SURAH

The first five verses of the Surah reply to an objection raised by the Mushrikeen, reassuring Rasulullaah ρ that Allaah has not forsaken him, and will soon grant him even more. The remaining verses cite certain oaths by which the reassurance is consolidated.

Surah 94: Surah Inshiraah

THE EXPANDING

THE LINK BETWEEN SURAH INSHIRAAH AND SURAH DUHA

Whereas Surah Duha consoled Rasulullaah ρ when the Mushrikeen raised an objection, Surah Inshiraah consoles the Mu'mineen because the Mushrikeen taunted them for being impoverished.

A SUMMARY OF THE SURAH

The opening four verses of the Surah state that Allaah opened Rasulullaah ρ's heart to contain Islaam and kept kufr and Shirk far away from him. Allaah then says, "(Always bear in mind that) There is certainly ease (in this world and certainly in the Aakhirah) after every difficulty (of this world). Without doubt, there is ease after every difficulty." In these verses Allaah assures the Mu'mineen that He will alleviate every adversity.

The concluding verses of the Surah then urge the Mu'mineen that they should not be engrossed in worldly wealth, but should devote their attention to Allaah.

Surah 95: Surah Teen

THE FIG

THE LINK BETWEEN SURAH TEEN AND THE PRECEDING SURAHS

Surah Duha consoles Rasulullaah ρ, while Surah Inshiraah consoles the Mu'mineen. Now Surah Teen cites five proofs by

which it is established that man has attained a high status solely because of his belief in Towheed. Allaah has granted man beauty as well as intellect so that he may understand the truth. However, due to his inability to use this intellect, he has rejected the truth and lowered himself by earning the lowest levels of Jahannam.

A SUMMARY OF THE SURAH

The first four verses of the Surah present four proofs to substantiate the fact that man has been created in the best of moulds. Verse 5 mentions the punishment for evil doers, after which verse 6 makes an exception of the Mu'mineen, for they will receive grand rewards from Allaah. Allaah then concludes the Surah by stating the final proof.

Surah 96: Surah Alaq

THE CLOT

THE LINK BETWEEN SURAH ALAQ AND THE PRECEDING SURAHS

After the consolation, warnings and tidings mentioned in the previous Surahs, Surah Alaq urges Muslims to constantly recite the Qur'aan, thereby deriving encouragement to remain steadfast in their belief in Towheed.

A SUMMARY OF THE SURAH

Surah Alaq may be summarised as follows:

* In verses 1 to 5, Allaah advises Rasulullaah ρ not to be perturbed by his opponents and to continue reciting the Qur'aan and propagating Islaam taking Allaah's name.

* Verses 6 and 7 highlight man's insolence, while verse 8 warns people that they will have to return to Allaah.
* In verses 9 to 14 the rebellious and insubordinate are rebuked.
* Verses 15 to 18 warn about the Aakhirah.
* Verse 19 addresses Rasulullaah ρ and urges steadfastness.

Surah 97: Surah Qadr

THE (NIGHT OF) POWER

THE LINK BETWEEN SURAH QADR AND SURAH ALAQ

While Surah Alaq urges recitation of the Qur'aan, Surah Qadr highlights the grandeur of the Qur'aan.

A SUMMARY OF THE SURAH

The Surah emphasises that the Qur'aan is a glorious and blessed book and should be recited. It is so great that it has lent excellence to the night in which it was revealed. As a result, this night is better than a thousand months.

Surah 98: Surah Bayyinah

THE PROOF

THE LINK BETWEEN SURAH BAYYINAH AND SURAH QADR

Whereas Surah Qadr highlights the grandeur of the Qur'aan, Surah Bayyinah emphasises the obstinacy of the Mushrikeen, who raise objections against a Book as superb as the Qur'aan.

A SUMMARY OF THE SURAH

Ø Verses 1 to 5 highlight the obstinacy and rejection of the Jews and the Christians.
Ø Verse 6 warns the Kuffaar and Mushrikeen.
Ø Verses 7 and 8 convey glad tidings to the Mu'mineen about their salvation in the Aakhirah.

Surah 99: Surah Zilzaal

THE EARTHQUAKE

THE LINK BETWEEN SURAH ZILZAAL AND SURAH BAYYINAH

Surah Bayyinah talks about the obstinacy and rebelliousness of the Kuffaar. Now, Surah Zilzaal warns the same Kuffaar about the punishment they stand to suffer.

A SUMMARY OF THE SURAH

The Surah describes how the earth will convulse in a tremendous earthquake when the trumpet is blown for the first time on the Day of Qiyaamah. The quake will be so severe that nothing on earth will survive. Even the mountains will be reduced to dust and the rivers and oceans will dry up.

Surah 100: Surah Aadiyaat

THE PANTING HORSES

THE LINK BETWEEN SURAH AADIYAAT AND SURAH ZILZAAL

Surah Zilzaal warns the Kuffaar about the punishment of the Aakhirah. Surah Aadiyaat focuses on the injustice of these very Kuffaar.

A SUMMARY OF THE SURAH

Ø Verses 1 to 6 refer to the disease of ingratitude that man shows towards Allaah.
Ø Verses 7 and 8 point out the cause of this disease, which is man's intense love for material wealth.
Ø Verses 9 to 11 prescribe the cure for this disease, which will be administered on the Day of Qiyaamah.

Surah 101: Surah Qaari'ah

THE KNOCKER

THE LINK AND SUMMARY OF THE SURAH

Whilst Surah Aadiyaat speaks about man's injustice, Surah Qaari'ah warns about the punishment in the Aakhirah for such injustice.

Surah 102: Surah Takaathur

RIVALRY IN AMASSING WEALTH

THE LINK BETWEEN SURAH TAKAATHUR AND SURAH QAARI'AH

Whereas Surah Qaari'ah contained warnings, glad tidings and objections, Surah Takaathur resumes the subject of abstinence from the world.

A SUMMARY OF THE SURAH

* Condemnation of amassing wealth.
* The abomination of boasting.

Surah 103: Surah Asr

TIME

THE LINK AND SUMMARY OF THE SURAH

In comparison to Surah Takaathur, Surah Asr goes a step further in expounding the theme of abstinence from material things. Whereas Surah Takaathur cautions people against boasting about wealth and children, Surah Asr reminds man to reflect upon the vicissitudes of time. People are urged to contemplate over the repercussions that their forefathers felt when they took excessive pride in the material profits of this world. The only profit they emerged with was remorse and regret.

Surah 104: Surah Humaza

THOSE WHO SEARCH FOR FAULTS

THE LINK AND SUMMARY OF THE SURAH

After addressing the issues of abstinence from the world, amassing wealth, and boasting about the same in the previous Surahs, Surah Humaza talks about the punishment to be faced by people engaging in the above.

Surah 105: Surah Feel

THE ELEPHANT

THE LINK AND SUMMARY OF THE SURAH

Whereas asceticism and punishment for the Kuffaar in the Aakhirah has already been discussed in the previous Surahs, Surah Feel proceeds to warn people about the worldly consequences of kufr. Allaah depicts the destruction of people who, because of their intoxication with the material profits of this world, attempted to destroy the nucleus of Imaan and Towheed, viz. the Kabah. The only method of securing salvation in both the worlds is to inculcate the attributes described in Surah Asr.

Surah 106: Surah Quraysh

THE QURAYSH

THE LINK AND SUMMARY OF THE SURAH

Allaah destroyed those who tried to demolish the heart of Towheed (as mentioned in Surah Feel), thereby further facilitating the summer and winter trade journeys of the Quraysh. It was therefore necessary that the Quraysh also worship Allaah, refrain from Shirk and not be blinded by the love of material wealth.

Surah 107: Surah Maa'oon

MINOR ARTICLES

THE LINK AND SUMMARY OF THE SURAH

This Surah also encourages abstinence from the world. At the same time, it also rebukes those who do not spend on the poor and the orphans, as well as those who are negligent of their salaah.

Surah 108: Surah Kowthar

ABUNDANCE

THE LINK AND SUMMARY OF THE SURAH

The central theme of this Surah is Towheed, rather than abstinence, which was the core subject of the previous Surahs. The Surah consoles Rasulullaah ρ, while also refuting Shirk in beliefs and in action. Surah Kowthar also sounds a warning to the Mushrikeen.

Surah Kowthar discusses one of the two core themes initiated in Surah A'la viz. Towheed. It discusses this because it refutes Shirk, the antithesis of Towheed.

Surah 109: Surah Kaafiroon

THE KAAFIROON

THE LINK AND SUMMARY OF THE SURAH

The central theme of the Surah is Towheed and a refutation of Shirk. A preacher or a counsellor, after deliberating upon an issue at length, may tell the audience, "I have now discussed the matter in detail. Whoever will choose to take heed should do so, otherwise the two paths are apparent. My path is clear, and yours too."

Similarly, Surah Kaafiroon issues the ultimatum to the Kuffaar, telling them that, after much discussion, if they still choose not to take heed, they will be left to their own devices. Allaah says in Surah Najm, "So ignore him who turns away from Our advice and who desires only the life of this world" (verse 29, Surah 53). The Mu'mineen should rather not associate with such people.

Surah 110: Surah Nasr

THE HELP

THE LINK AND SUMMARY OF THE SURAH

Allaah consoles Rasulullaah ρ in this Surah, telling him that he is guaranteed victory after announcing his disassociation from the Kuffaar.

Surah 111: Surah Lahab

THE FLAME

THE LINK AND SUMMARY OF THE SURAH

Allaah already made it clear that the Kuffaar should be ignored if they refuse to take heed after lengthy attempts at persuading them. Allaah will still grant victory to the Muslims and destroy the Kuffaar. Surah Lahab now describes how a particular Kaafir was destroyed.

Surah 112: Surah Ikhlaas

SINCERITY

THE LINK AND SUMMARY OF THE SURAH

This Surah contains a clear, unequivocal declaration of Towheed. It is on account of rejecting this Towheed that the Kuffaar will be destroyed and the Muslims will attain victory.

Surah 113: Surah Falaq

THE MORNING

THE LINK AND SUMMARY OF THE SURAH

Once Towheed is made clear and expounded in no uncertain terms, the Kuffaar will attempt to employ dubious means of harming the Muslims, like how they used black magic against Rasulullaah ρ . By frequently reciting these concluding Surahs of the Qur'aan (Surahs Falaq and Naas), one will be unharmed by the effect of black magic.

Surah 114: Surah Naas

MANKIND

THE LINK AND SUMMARY OF THE SURAH

This Surah makes reference to all three levels of Towheed contained in Surahs An'aam, Hadeed and Hashar.

* “The Rabb of mankind” refers to the first level i.e. the fact that Allaah is man's Nourisher and Nurturer.

* “The King of mankind” refers to the second level i.e. He is the Only Sovereign in control of everything.

* “The Ilaah of mankind” refers to the third level i.e. Only He is worthy of worship and Only He should be supplicated to in times of difficulty.